Dust drawne to th'life! yet dull and shortly dead
Shall live. Death's slaine by death; Christ in my stead
Did dye. Deare Lord! Love flames my flesh & mind,
In thee do hope eternall life to find.
My flesh, my soul, nay all I owe to thee,
Thy Wounds are health, thy stripes are balm to mee.

T. D.

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T. D.

1093 R 3

A

TREATISE

Concerning the

LORDS SUPPER:

WITH

Three Dialogues for

the more full Information of the Weak, in the NATURE and USE of this

SACRAMENT

By *THO. DOOLITTEL.*

The Twelfth Edition.

1 Cor. 11. 24.
This do in remembrance of me.

LONDON,
Printed for *G. Calvert*, and *Ralph Simpson* at the *Half-Moon* in St. *Pauls* Churchyard, and S. *Sprint* at the *Bell* in *Little-Brittain*. 1681.

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LONDON.

THE EPISTLE TO THE READER.

Chriſtian Reader,

TO get aſſurance of the Love of God and Eternal Life, ſhould be thy great work and buſineſs in this world, elſe how canſt thou die with comfort whilſt thou art doubting, whether thy departing ſoul ſhall be damned or ſaved? live with God or Devils Eternally? if when thou muſt bid Farewell to all things in this world for ever, and enter into an unchangeable ever-

laſting ſtate of joy or torments in another world, thou knoweſt not which muſt be thy portion: what then can all thy Friends do for thee? what comfort can thy Riches, Honours bring into thy Heart at ſuch a time as this, when thou haſt not ſecured thy Eternal Happineſs?

For this end God hath given to fallen Man his Word, whereby he might underſtand his miſery, *and how he came into it; the* Remedy, *and how he might get out of it; by making known the conditions and terms, upon which he is freely willing to receive ſinners into his love and favour, and confer upon them Goſpel-Priviledges here, and Eternal Glorious Life hereafter, and hath ſet to his Seal, for a firm conveyance of theſe great Eternal Bleſſings, upon ſuch reaſonable, free, and holy terms as are propounded in the Goſpel.*

But after ſuch Love and Grace of God to man appeared, for his Happineſs *and* comfort, *how great an enemy*

is Man to his real happiness, and well-grounded comfort? one to his happiness, when he will not come up to the terms of his Salvation! another to his comfort, when he hath consented to, and accepted of the Conditions thereof, Neglects the ratifying Seal of the Covenant of Grace; a third to both, while he encreaseth his sin, and false deluding comforts, by a preposterous coming for the Seal, before he hath performed the condition of this Covenant.

And indeed the long absence of some Believers *from, and the careless hasting of all* ungodly *to, the Supper of the Lord, is much to be lamented. The former being streightly charged by the Lord,* to do this in Remembrance of him, *yet will not; the latter threatned with Damnation if they do, yet will. The former whom God hath habitually prepared for it and it for them, and yet will not come, are in danger of being cut off, because they do not,* Numb. 9. 13. *The latter being neither prepared for it, nor it*

for them, (while ſuch) are in danger of being cut down by death, becauſe they do, 1 Cor. 11. 30. *The one neglect this means of their ſpiritual growth; and ſlight the love, and forget the words of their dying Lord, as though they could thrive in Grace, while they do neglect their ſpiritual food: The other neglecting the means of their ſpiritual birth, forget the words of the Apoſtle,* Let a Man examine himſelf; and ſo let him eat of that Bread, and drink of that Cup: *As though food converted into Poiſon, could make a dead man live. The one dare not omit to pray, and lead a Holy life, and yet will not come to waſh their Hearts; the other will not pray, nor lead a holy life, and yet will come to imbrue their hands in the bloud of Chriſt. Such is the unthankfulneſs of ſome, that ſhould, but do not; and the wickedneſs of ſome that do, but ſhould not come unto the Goſpel-Feaſt.*

Now, to prevent theſe two great evils for the time to come (as it might

prove

prove at leaſt, I hope, to ſome, that might peruſe this little Treatiſe) in which ſomething is ſaid to provoke the one to their duty, and deter the other from their ſin and danger.

And becauſe the beſt are too ſlight in their preparation for, and the weak unskilful in, and all in ſome meaſure come ſhort of living ſutably to the Sacrament; ſomething is contained herein, to excite thy ſlothful heart to greater ſeriouſneſs and diligence in preparation before thou comeſt, and how it ſhould be done: ſomething for direction, how thou ſhouldſt behave thy ſelf when thou art there, and the manner how particular Graces are to be acted for the better improving of this Ordinance, and ſomething to direct thee what thou art to do when thou comeſt from thence; how thou mighteſt know, whether thou art the better or worſe, and what thou art to do, which of either be thy caſe. To which are annexed three Dialogues concerning the Lords Supper, for the help of thoſe that are the weaker ſort

of Christians that desire to partake thereof. The first between a Minister and a private Christian that desires to partake of the Lords Supper. The second between a weak Believer, that dares not come to, and a strong Believer, that dares not absent himself from the Lords Supper. The third between the Believer that hath Assurance; and another that hath Hopes, and another that is under doubtings of the love of God, and of good by the Sacrament, as they come away from the Lords Table. In all which if thou findest any thing profitable to thy Soul, and tending to promote the work of Grace wrought in thy heart, and thy fitness for, and to help the in this duty, give God the Glory; but where thou findest any thing that savoureth of the weakness of the Author, do not censure, but pray for him, who is willing, according to his one Talent he hath received from the Lord, to further thee in thy way to Heaven and Eternal Life.

Tho. Doolittel.

OF THE
LORDS SUPPER.

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1. Cor. 11. 23, 24, 25. &c.

The Lord Jesus, the same night in which he was betrayed, took bread:

And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me.

After the same manner he also took the Cup, when he had supped, saying, This Cup is the New Testament in my Bloud; this do ye as oft as ye drink it, in remembrance of me, &c.

CHAP. I.

Containing the explication of the Text, as the general conclusions handled in this treatise

THE Riches of the goodness and love of God were exceeding abundant towards Man in his first Creation, when God brought him out of the state of nothing, and advanced him to the excellency of the humane Nature

ture, capable not only of ruling his fellow Creatures in this world, but of knowing and converſing with his Lord Creator, who was graciouſly pleaſed to condeſcend to enter into Covenant with his *then* innocent Creature, that upon condition of his perfect obeying the will of his Maker, (which he had then power to perform) he ſhould continue in that ſtate of happineſs. But great were the Riches of his mercy to Man fallen from ſo great happineſs to ſo great miſery, in making a Covenant of Grace, eſtabliſhing it in the Bloud of his Son, adding his Oath annexing his Seal for the confirmation of our Faith, that we ſhould upon condition of believing, be Partakers of the great and glorious Priviledges purchaſed by Chriſt, promiſed in the Scripture, Sealed in this Sacrament; concerning which the Apoſtle ſpends the latter part of this Chapter in reproving the *Corinthians* for their abuſe and prophanations thereof: in that ſome that were contentious, and ſome that were vitious even when they were drunken, did approach thereto, who degrading themſelves below the rank of Men, could not well then act their reaſon when they ſhould have acted Faith, and Love, and other Graces. It is an heinous ſin that thoſe that are reeling in the ſtreet ſhould be ſeen kneeling at the Sacrament. 2. In reducing them to the Primitive inſtitution, in which there is obſervation.

1. The *Author* of this Ordinance, the Lord Jeſus Chriſt. He alone hath power and authority for the appointing of Ordinances in his Church, and for the inſtituting of ſignificant Sacramental Signs. He is the King and Prophet of his Church and hath not left it to his Officers at their will and pleaſure to introduce any thing that is a part

of

of holy Worſhip; for Chriſt was neither ſhort in wiſdom that he could not, nor in goodneſs that he would not appoint whatſoever was ſufficient for the edifying of his Church, and the comfort of his People: *Moſes* was admoniſhed of God when he was about to make the Tabernacle, that he ſhould make all things according to the pattern ſhewed to him in the Mount, *Heb.* 8. 5. *Exod.* 25. 40. And *Paul* delivered nothing but what he had received of the Lord.

2. The *Time* when this Ordinance was appointed by our *Lord Jeſus*, that ſame night in which he was betrayed, when he was ſo near unto his death, and knew all that was to be done to him, and ſuffered by him, whereby you might perceive the greatneſs of the *Love* of your dying *Lord*, that when he was ſo full of Sorrow, he made proviſion for your Comfort; and the excellency of this Sacrament, that had its original from Chriſt, when he was ſo near his end, that ſhould be for maintaining of his Peoples Spiritual *Life*, which was ordained by him, now drawing near to death. Great and weighty things take up the thoughts of wiſe and ſerious dying Men; that ſure is great and weighty which our dying *Lord* ordained at ſuch a time as this.

2. The external *Elements* and *Signs*, Bread and Wine. In Sacraments there is ſomething ſeen, and ſomething underſtood; ſomething perceived by ſenſe, and ſomething apprehended by Faith. Sacraments are Glaſſes for our underſtanding and monuments for our Memories, that by mean and viſible ſigns, we might perceive and call to mind ſublime and inviſible things. Here is bread, even bread of *Life* to fill the hungry Soul, and Wine to ſatisfie the thirſty, and cheer the drooping Soul.

4. The

4. The Sacrament actions, 1. Of Christ, He took the Bread and bleſſed it, and brake it: He took the Cup and bleſſed it, and did diſtribute both. 2. Of the receivers who are to take and eat, to take and drink: Chriſt is the Giver, Chriſt is the Gift: and what Chriſt in love doth give, Believers with joy and thankfulneſs ſhall receive.

5. *The explication* of this Myſtery. *This is my Body: This Cup is the New Teſtament in my Blood*: The Bread was not turned into Chriſts real Body: nor the Wine into his Blood: for did the Diſciples eat Chriſts real Body, when he was with them at the Table? or did they drink his real Blood, which then was in his Veins, and in his Body, and not in the Cup? Or did they not then ſee that Chriſts real Body and Blood was realy diſtinct from the Bread and Wine? and did they not ſee it was real Bread, and taſt it was real Bread, and handle it as real Bread? or is now Chriſts glorious Body ſubject to corruption, as is the Bread that is in the Sacrament, and when it is received? or can a finite Body be in Heaven and upon Earth, in ſo many places at once, as the Sacrament might be adminiſtred in at the ſame time? or do Drunkards and Swearers, Hypocrites and Unbelievers, really eat and drink Chriſts real Body and Blood? the meaning is, this is a ſign of my Body, and a ſign of my Blood, the Communion of both. As Circumciſion is ſaid to be the Covenant, ſo the Bread is Chriſts Body, *Gen.* 17. 10. *This is my Covenant that you ſhall keep between me and you, and thy ſeed after thee: Every Man-Child among you ſhall be circumciſed.* But yet Circumciſion was not the Covenant, but a Sign and Seal thereof, *Rom.* 4. 11. *And he* (that is, *Abraham*) *received the Sign of Circum-*

Circumcision a Seal of the Righteousness of the Faith, which he had being yet uncircumcised: So the Cup in the Sacrament is said to be the New Testament or Covenant, but it is not the very Covenant, but the Sign and Seal thereof.

6. *The Application of this unto its proper Subject*; Christ declaring who they be that *this* and the things signified do belong unto, *Which is broken for you*; it is according to the mind of Christ, that Believers in the Lords Supper should make particular application of himself, and of the fruits of his death and sufferings to themselves; a Believer may take the Bread and say, The Lord Jesus dyed for me, and the Wine, and say, Christ Jesus shed his Bloud for me.

7. A plain *Injunction* given to Believers to celebrate this Ordinance: *Do this.*

8. The *frequency* of attending upon God at his Table: *As oft as you do this.*

9. The *end* for which we should approach unto the Table of the Lord: *Do this in remembrance of me*: When ever we celebrate the Lords Supper, we commemorate the Lords Death.

10. The *time*, *how long* this Ordinance must be used in the Church, *Till the Lord shall come*: The Lord will come, and till then this Sacrament must continue; but when he comes and takes us to himself into his Glorious Kingdom, we shall need this and other Ordinances no more: When the end is attained the means shall cease; but as the Sacraments of the Old Testament did continue till Christs first coming in the flesh: so the Sacraments of the New Testament shall continue till Christs second coming into Glory.

11. A serious *Admonition* of the Apostle, that those that come to this Ordinance be careful how they

they eat of this Bread and Drink of this Cup, ver. 27. *Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Bloud of the Lord.* Unworthy receiving is a great aggravation of their sin and guilt, who shall presume in their heart so to do.

12. A suitable direction to a right use of this Ordinance to prevent that great wickedness and crying sin of being guilty of Christs Body and Bloud, ver. 21. *But let a man examine himself, and so let him eat of that Bread and drink of that Cup.*

13. The dreadfulness of the *punishment* that they be in danger of that come unworthily; and this is either Temporal, ver. 30. *For this cause many are weak and sickly among you, and many sleep,* that is, are dead; or eternal, without repentance, ver. 29. *For he that eateth and drinketh unworthily eateth and drinketh damnation to himself;* which word is used to signifie as well eternal damnation, as temporal judgments: and *If any Man be damned for unworthy receiving, it will be great damnation.*

14. One *cause* or *reason* specified why some do eat and drink unworthily, ver. 29. *Not discerning the Lords Body,* not distinguishing betwixt this and common bread. Thus you have the parts contained in the Verses of this Chapter, that concern the institution of the Lords Supper, and of the Apostles Doctrine, in order to a right receiving of the same.

In this little Treatise I shall not endeavour to take in the whole Doctrine of the Sacrament, because many learned and holy men (whose shooes I am not worthy to unty) have written concerning

ing the *Nature, Use* and *Ends* thereof, the *qualification* of the persons, that have an immediate right thereto, the *Graces* that are to be exercised therein, which are to be drawn forth into act, by seeing the *Sacramental Representation*, by considering the *Sacramental actions*. Of the Minister that stands in Christs stead, in taking, breaking, and distributing; of the Receivers, in taking, eating, drinking; all which are signs of something spiritual, not discerned by unworthy Receivers; by believing and applying of *Sacramental Promises*, [*This is my body which is broken for you.*] But what I shall speak shall be comprised in some following Conclusions, for the preventing of these following evils.

1. Some that are truly gracious do live long in the neglect of this heart-warming, affection-inflaming, grace-strengthening Ordinance. Some that have no right to it will not be excluded from it, but count that Minister their greatest Enemy that would willingly prevent their being guilty of the Bloud of the Lord: others whom God calls, and hath prepared it for, will not be prevailed with to come unto it.

2. Some that though they do approach unto it, yet it is but very seldom.

3. Some that do come, and that often, are too careless and remiss, that they do not endeavour to prepare themselves as a work of that weight and consequence doth require; and herein some of Gods own People are blame-worthy.

4. Some while they be actually engaged in that duty, do not rightly consider the Bloud of Christ therein, nor act their Graces therein.

5. Some that are partakers of the Lords Supper, do not enquire after participation, what benefit

nefit they have received thereby. In oppoſition to which evils I ſhall lay down theſe Concluſions, bottomed upon ſome particular paſſages in this Chapter.

1. Concluſion.

That it is *a neceſſary duty incumbent upon all Adult Believers, to partake of the Lords Supper*, ver. 24. *Do this in remembrance of me.*

2. Concluſion.

That it is *the duty of Chriſts diſciples often to partake of the Lords Supper.* ver. 26. *This do ye as often as you drink it, in remembrance of me*, verſe 26. *For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords death till he come.*

3. Concluſion.

That *whenſoever ye are to partake of the Lords Supper, you are to be painful and ſerious in making preparation for it*, ver. 28. *But let a man examine himſelf, and ſo let him eat of that* Bread *and drink of that Cup.*

4. Concluſion.

That *a Believer ſhould eye the* Bloud *of Chriſt in the Lords* Supper, *in the ſeveral properties, vertue and efficacy of it, till ſuitable Graces thereby are drawn forth into act and lively excerciſe, ver. 24. This is my* Body *which is broken for you, this do in remembrance of me*, ver. 25. *This Cup is the New Teſtament of my* Bloud; *This do ye as often as ye drink it, in remembrance of me.*

5. Concluſion.

That *ſuch as are partakers of the Lords* Supper *ſhould enquire after participation, what benefit they have received thereby.* Whether they are the better or the worſe by receiving, *ver.* 17. *Now in this that I declare unto you, I praiſe you not, that ye come together not for the better but the worſe.* I begin with the firſt.

CHAP.

CHAP II.

Containing the first Concluſion and Explication thereof.

1. IT *is a neceſſary duty incumbent upon adult* Believers *to partake of the Lords* Supper. 1. *Neceſſary*, as it is oppoſed to *Arbitrary*: It is not left to the pleaſure of the people of God, that if they will they may, if they will not they may refuſe; but as it is their priviledge that they may, ſo it is their duty that they muſt receive it. We may and we muſt pray, we may and we muſt hear: ſo we may and we muſt receive. Yet is it my obſervation, that the ſame Chriſtians that are much troubled if they omit praying, and hearing, and reading the word of God, and their Conſcience doth accuſe them for the neglect of theſe, yet have for a long ſeaſon abſented themſelves from the Table of the Lord, and ſeldom put the neglect thereof amongſt their confeſſions of ſin, as if it were not a ſin of Omiſſion, and made them not guilty before the Lord.

2. I ſay, it is a neceſſary duty: not neceſſary to the Being and *Eſſence* of a Chriſtian, for that is ſuppoſed: for converſion muſt go before participation of this holy Ordinance which is not appointed of God to beget, but to increaſe Grace: and Grace muſt be in truth, before it can receive its growth by any Ordinance. *Dead* Men muſt not ſit down at the Table of the *Living* God: Here Men come to Chriſt, and Faith is the foot of the

the Soul; here men must receive Christ, and Faith is the *Hand* of the Soul; here Men must feed upon Christ, and Faith is the *Mouth* of the Soul: It would be more seemly to set a dead Man at our Table, than that a Man dead in sin should sit down at the Table of the Lord; It is Childrens Bread, and must not be given unto Dogs: But there is a degree of necessity of this Ordinance for the more *comfortable being* of a Christian: You must then bring some Grace with you, and come hither for more; you must bring some Faith, and Love, and Hope, and come hither to have more degrees of all these: Growth supposeth life.

2. I say, it is necessary, but not *absolutely to salvation*; because where there is Faith in Christ, Love to God, and real implacable hatred unto sin, there is at least an *Objective* certainty of Salvation and may be a *Subjective* certainty without it, though not so usual, nor so full and constant, if it be *willingly* neglected, where opportunity of receiving it is afforded; for the wilful neglect of this duty doth administer just ground of jealousie, whether our obedience be true, because universal unto all Gods commands, and therefore not universal, because it extends not unto this: *Do this in remembrance of me.* A Believer without this Sacrament may be sure of Heaven, especially where opportunity or participation is denied: but a Believer that may receive it, and yet lives in the neglect of it, will not be so fully, well-groundedly, comfortably sure that he is sure of Heaven.

4. I say necessary, being so by Gods Command; what God enjoyns is not arbitrary unto us, nor indifferent whether we will do it or no.

5. I

5. I ſay it is a duty of Believers, that are adult, and have the uſe of reaſon; ſo it is not incumbent upon Infants and diſtracted perſons, becauſe they are not capable of the condition and antecedent duty unto this, *viz. Self-examination.* A diligent ſtrict examination, 1. Of our State, whether in Chriſt or no. 2. Of our Sins both of heart and life. 3. Of our Want. 4. Of our Graces of repentance for ſin. Faith in Chriſt, Love to God, obedience and a firm and a holy purpoſe of walking with God, muſt precede the participation of this Ordinance, and therefore ſuch perſons as may have grace in the habit, and in no meaſure capable of ſelf-examination (as may be the caſe of ſome Infants and diſtracted perſons) lie not under an obligation to celebrate this ordinance: ſo much for the explication of this Concluſion.

CHAP. III.

Shewing that Chriſts Diſciples muſt receive the Lords Supper.

THat it *is the neceſſary duty of Believers to partake of the Lords Supper.* I prove firſt, There is the ſame parity of reaſon that Believers under the Goſpel ſhould receive the Lords Supper, as the *Iſraelites* under the Law ſhould eat the Lords Paſſeover: This was their duty, as is preſcribed *Exod.* 12. where is the firſt Inſtitution, the manner how, the end for which, and the command for it is again renewed *Num.* 9. 1, 2, 3. And if any Man were unclean that he could not keep it the

the first moneth, yet he must the second: yet God was much provoked by the neglect of the Passeover, *Num.* 9. 13. *But the man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same shall be cut off from his People, because he brought not the offering of the Lord in his appointed season: that man shall bear his sin.* Here you see was Guilt contracted and punishment severe to be inflicted; upon the person that should neglect to eat the Lords Passeover.

And there is as great reason for Believers to eat the Lords Supper, as appears by the agreement betwixt them in these particulars.

First; in the *Author* and efficient cause, God appointed both.

Secondly, In the *Matter* principally signified in both, and that is Christ, and the same benefits and priviledges held forth and conveyed to Believers in both, as remission of Sin, justification, and spiritual nourishment and growth in Grace.

Thirdly, In the *End* to commemorate the mercy and goodness of God in the deliverance of his People from captivity of sin, and bondage of the Devil.

Fourthly: In the *Instrument* of receiving and applying the thing signified by both, and that is Faith.

Fifthly, In the *Parts* in both, something a sign, and something signified.

Sixthly, In the *Properties* of the Paschal Lamb, which are in Christ our Passeover.

1. *That* was to be without blemish: so was Christ. Isa. 53.9. 1 *Pet.* 1.19. 2.22 *Heb.* 7.26.

2. That must be a Male, so Christ for sex and strength, a mighty Saviour, *Jer.* 31.32

3. That

3. That must be a year old, in a perfect age: Christ about thirty four years, in the prime of his age.

4. That must be taken out of the flock: Christ must be taken from among mankind, that was partaker of flesh and Bloud, *Deut.* 18. 18. *Heb.* 2.11.

5. That must be separated from the flock: Christ was separated from sinners, *Heb.* 7.26.

6. That rost with fire: Christ with the heat of Gods wrath.

7. That must be eaten: Christ with the received on by faith.

That must be eaten:

1. By every Family: Christ to be received by every person.

2. With unleavened bread: Christ and this Sacrament is to be received in sincerity and truth, 1. *Cor.* 5.7,8.

3. With bitter Herbs: Christ and his Ordinance with bitter repentings.

4. Wholly, all of it must be eaten whole: Christ must be received in all his Offices, Prophet, Priest and King: Christ as the Paschal Lamb must be received with all his appurtenances.

5. In hast: Christ must be received presently without delay.

Seventhly, in the *Subject* that must eat thereof, they were *Israelites*, and those that were Circumcised. Those that should partake of this Ordinance ought to be *Israelites* indeed, and circumcised in their hearts, if they would have benefit thereby. Thus you see the great agreement betwixt those two Ordinances: And were the *Jews* bound to observe that, and not Believers under the Gospel engaged unto this? Nay, I may argue, that

that there is great reason why we should be more forward in this duty, in as much, wherein they differ, this is more excellent. As,

1. In the manner of their signification. the Passeover signified Christ that was to come; the Lords Supper, Christ already come.

2. In the Duration. The Passeover was to continue till the coming of Christ in the flesh. The Lords Supper till he come again in Glory, in the end of the World.

3. In the perspicuity and clearness: In the former Christs Death was signified more darkly, in the latter more plainly.

Now I beseech you see what the Passover was to the *Jew*, and consider what the Lords Supper is to us, and there will appear the same parity of reason for our receiving of this, as for the *Jews* eating of that.

Secondly, It is the plain injunction of our dying Lord, that we should do this in remembrance of him; Why do you pray? one reason you will give is, because God commands; and if you pray because God commands it, and if you must then do every thing that God commands you, and so this: is it not strictly commanded? Read *Luke*. 2. 19. The whole is commanded. *This do in Remembrance of me. Mat.* 26. 26,27. the particular acts are commanded, *Take, Eat, Drink*, and will you say, you will not? will that become a Disciple of Christ, you say not, you will not, but you know you do not, and that is as bad.

Thirdly, Christ did ordain it for this very end, that believers should have remembrance of him in the partaking of this Ordinance: we are apt to forget the Works of God, *Psalm* 106. 13. Too apt to forget the benefits we received from God

Psalm

Psalm 103. 2. But which is most to be wondered at, we are too prone to forget God our Saviour, to forget him that delivered us from the curse of the Law, by being made a curse for us, from the wrath of God, by bearing it himself; from the sting of death, by dying for us, *Isal.* 106. 21. *They forget God their Saviour*: O what memories have we! that can remember our Relations, our worldly affairs, and forget that God had made us, and Christ that did redeem us; Now Christ would live in our thoughts and memory, and to heal and help the slipperiness thereof, hath instituted this Ordinance, which you cannot partake of aright, but you must remember him.

Or will you say you remember Christ without this? that you have no need to use this Ordinance for that end? why then, tell Christ so if you dare: what is this but to correct the wisdom of your Lord by your own folly? But I tell you you cannot so well remember Christ without this Ordinance, as you may by a careful, frequent attendance upon God in it: for it is not a speculative, historical remembrance that he did bleed and die for: for so the Devils themselves remember Christs death: not as a Scholar may remember his Notions: but the remembrance that Christ would have in your thoughts, is,

1. An *affectionate remembrance*, that your sight of your eye should affect your heart: that you should so remember him, as to love him, and desire him, and delight in him.

2. A *sorrowful Remembrance*, that you should remember him so, that your hearts should break and your eye should weep: when you remember your sin was the *Judas* that betrayed him: your

ſins were the ſpears that pierced his bleſſed ſides, and let out the blood from his holy heart; that were the Thorns that Crowned him, and the Nails that faſtned him to the Croſs. When *David* would ſorrow for his ſins he penneth a Pſalm, which he intitles a Pſalm to bring to remembrance *Pſ.* 38. And when you would have your heart to ſorrow afreſh for your Pride and Unbelief, and other ſins, go to the Sacrament, which is a Sacrament to bring us to remembrance; there remember the dignity and innocency of the Sufferer, the greatneſs of his Sufferings. 1. From God. 2. From Men. 3. From Devils, the cauſes of his ſufferings, your own wicked doings, and this will help you to a ſorrowful remembrance of your ſins.

3. *A joyful and thankful remembrance.* You muſt look upon your ſin, and be troubled that you have done that which put Chriſt to death; and you muſt here look upon Chriſt, and rejoyce that by his death he hath taken away the ſins that you had done againſt God.

4. *A fiducial remembrance.* That you may ſo remember Chriſt as to truſt in him, and rely upon him, and caſt the care of your ſouls upon him.

5. *A ſilence remembring.* And many ſo remember Chriſt, as to ſilence all the clamors of an accuſing Devil, and an accuſing conſcience, and every one that would lay any thing unto your charge; when you remember Chriſts death, it will furniſh you with ſutable ſupplies to all charges laid upon you. The Devil will accuſe you of ſins before and ſince converſion, and you cannot deny them; but you may remember Chriſts death and ſay, it is true, I did ſo; but Chriſt hath born mine iniquities in his body upon the Croſs; what now, O mine enemy! he

will

will tell you of your sins of omission of commission and you cannot deny them: but you may reply, Christ hath undergone the punishment that was due to me for them? what now, Oh mine enemy! The Law of God will accuse and curse you for the breaches thereof that you have made, and you cannot deny them: but here you may remember Christ and say that he hath perfectly obeyed the Law, and satisfyed for your breaking of the Law, and may be comforted; your own conscience will accuse you, but here you may remember Christs Death, and conscience is answered and rightly quieted. Thus the remembrance of Christs Death will answer all charges, *Rom.* 1.33,34. And will you yet neglect it?

A *Sin loathing Remembrance*; you will not only mourn for sin, but loath it too: When you do this in remembrance of Christ, you will abhor the Knife that killed your Father, and the Sin that killed your Lord, when you remember him and it. Now you cannot have such a remembrance of Christ as this, so well without the Lords Supper, as with it; except you will unadvisedly and wickedly charge Christ with a superfluous Institution of a needless means, that hath no tendency in it to beget such a remembrance of him in your thoughts; and whom will you delight to remember, if not your Lord? who shall live in your thoughts if not your Saviour and Redeemer? and how will you thus remember him, if you do neglect the means appointed by him for attaining of this end?

Shall Christ himself bespeak you to do this in remembrance of him, saying, *Do this in remembrance of me.*

First, That came down from Heaven to Earth for your sake, that left the bosom and the glory of my Father, to be cloathed in the rags of humanity for your sake, and will you not do it?

Secondly, shall he say, Do this in remembrance of me, that led a life of suffering, from the Manger in which I lay, to the Cross on which I hung, and will you not do it?

Thirdly, shall he say, Do this in remembrance of me, that underwent a shameful, painful, cursed death for your sake, and will you not do it?

Fourthly, Shall he say, *do this in remembrance of me*, that was buried and rose again, for your sake, and will you yet neglect it?

Fifthly, Shall he say, *do this in remembrance of me*, that go from Earth to Heaven again, to prepare a place for you in glory, and take possession of the heavenly Mansions for you, and will you yet absent your self from it?

Sixthly, Shall he say, *do this in remembrance of me*, that am going to the right hand of God to intercede for you, to plead your case with the Father, and will you yet turn your back upon it?

Seventhly, Shall he say, *do this in remembrance of me*, who will come again at the last, and openly absolve you before Angels, Men, and Devils, and will you yet slight it?

Eightly, Shall he say, *do this in remembrance of me*, with whom you shall for ever be, with whom you shall for ever live a holy, happy, blessed life: and will you yet be indifferent whether you do it or no? nay, be backward to it? Oh! seriously weigh these things, and then say though you have not done it all this while, yet now you will.

Fourthly,

Fourthly, You are bound to use all means for the encrease of your grace, for the enflaming of your love, the strengthening of your faith, and the renewing of your repentance, and the subduing of your sin, and you sin if you do not: you cannot neglect it, but you encrease your guilt: and would it not be better for you to go in a right manner, and have the pardon of your sin sealed to you, and your guilt removed from you, than by a constant neglect contract more guilt upon your Soul? are you not bound to grow in Grace? or have you enough already? do you not want more measures and degrees of Faith, and Love, and Hope? and can you neglect the means of growth, and yet grow? can you neglect your food and yet be nourished? or do you not sin if you do neglect the means of growth?

CHAP. IV.

Containing twelve Questions to those Believers that neglect the Lords Supper.

LET me proceed to shew you the aggravations of your long neglect of the Lords Supper, I pray you therefore tell me.

Quest. 1. *Is not this to live in neglect of a plain commanded duty? you see it proved to be your duty and is it nothing to you to live in a known sin? Nay, and to plead for it too? as you do for not coming to this Ordinance; it may be it is because you doubt of your sincerity, and might not this increase your doubts,*

when you are partial in your obedience to Gods commands?

Q. 2. *Is not this great hypocrisy to complain of the hardness of your heart, and yet will not use the means to have it softned? to complain of the power of your sins, and yet will not bring them to the Cross of Christ to have them mortified and subdued? Is not this great dissimulation, to run to Ministers with complaints in your mouth, and tears in your eyes, because of the prevalency of corruption, and yet will not use the means for the farther conquering of them? If it be so, why then do you complain? if it be so, why then will you not diligently and conscientiously use the means, that it might be better with you? Oh come, bring your hard heart unto the bloud of Christ, and see if it will not soften it: bring your strong corruptions to this bloud, and see if it will not weaken them?*

Quest. 3. *Is not this to set light by a special token of the love of your dying Lord? The nearer Christ was unto his death, the more lively were the discoveries of his love unto your Soul, and will you take no more notice of it? Methinks Christ when he was to die, speaketh thus unto his people, You are they whom I have loved, you are they for whom I will die and die: you are they whom I will always think upon, and in whose thoughts I love to live: and because the hour of my death is come, and I must go away from you, therefore I will leave you a memorial of my death and love, that as oft as you see it, you may remember me: when you behold it, then think of me: and was Christ mindful of your good and comfort in that very night in which he was betrayed, and will you thus neglect and disesteem it? If your most dear and special friend upon his death-bed had bequeathed*

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you some token of his love, and said when you behold this, then think of me when I am dead and gone, would you throw it by, and never view it? do not the expressions of your dying friends make a more deep and large impression upon your heart, and thoughts? and shall not the words and entreaties, and commands of your dying Lord?

Quest. 4. *Is not this to dissheem a firm conveyance and assurance of all the Gospel blessings and benefits purchased by the death of Christ? Is not this Ordinance Gods Broad Seal to confirm unto your Soul the great and everlasting blessings of the Covenant of grace? would you be contented with the Writings for your Lands and Houses without a Seal? or would you not desire a sealing day, and be glad when it comes, that you may be the surer, and your title made more clear? and are not the pardon of your sins, and your title to the Kingdom of God greater things: and the assurance of those more, infinitely more desirable? or do you doubt you have them not, and yet will not come to have your evidences to be cleared? This* Sacrament *it is* Signum rememorativum *to bring to your remembrance the Passion of our Lord, where he would testifie to your conscience, and assure that he died for you: It is* Signum demonstrativum *a demonstrative of his love, where he would assure you that he loves you: It is* Signum prognosticum, *or* Prænuntiativum *a prognostick of your future and eternal happiness, where he would assure you that you would undoubtedly be partaker of it and will you yet neglect it?*

Quest. 5. *Is not this too great a design of the littleness of your love to him? did you love him, would you not desire to be there where he is wont to take his walk? did you love him, would you not desire to eat and drink at his Table? yea to feast upon him? and*

to be there where you may find him, and where he manifests himself unto them that love him? did you hunger after him, and thirst for him, would you not desire to be there, where you may be filled and satisfied?

Quest. 6. *Is not this too great a sign of your slighting communion with him? that you do not set so high a price and valuation of fellowship with him, or do you complain that you have it not, and yet will not come where you may have it?*

Quest. 7. *Is not this too great a sign that you set so little by the comforts of the Spirit, and the warming joys of the Holy Ghost! Is it not here that God hath shed abroad his Love into the hearts of true Believers, and sends them away with their hearts full of joy, and their mouths of praises? nor do you complain you have comfort, and that you are a Stranger to Spiritual joy, and will not come where you may not only have a taste, but drink full draughts of the Well of Consolation?*

Quest. 8. *Is not this to grieve the Spirit of God, and to make him more angry and displeased with you, and withdraw himself further from your Soul? Can God take it kindly at your hands, when he hath killed the fatted Calf, and made ready his Marriage Supper, and sent his Servants forth to call you and invite you, and you turn your back upon it? do you not provoke him to leave your hearts to greater deadness, and let you go sorrowing to your Grave, and never let you taste of the sweetness of these comforts till you get to Heaven? or how can you complain, that God departeth from you, when you will not come near unto him; that he withdraweth from your Soul, when you withdraw from your duty?*

Quest. 9. *Is it not too great a sign, that when you*

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did receive it, you tasted not of the sweetness of it? and that you missed of the comfort and the benefit of it, that you have since so long neglected it? do you think you have not cause to repent of your former receiving, when it did not leave an earnest longing in your Soul to come again? was it possible for you to meet with God, and taste the sweetness of the fulness of Christ, and not desire and long for the like opportunity again? Had you experimentally found the reaching forth of your love to God, and desires after him, and have tasted the sweetness of such actings of love and joy, could you have abstained so long?

Q. 10. *Is it not all one to you, if there had been no such Ordinance appointed? what is it to you, if you receive it not? if it be a Sacrament to others, yet it is not to you: if it be a Seal to others, yet it is not unto you, that live in the neglect of it. The Lamb was not the Passover, but the Lamb killed, and roasted, and eaten, was the Passover. Nay, let me tell you, it had been better for you if Christ had not ordained it at all: for you could then but have been without the benefit of it, and so you are now while you do neglect it: but then you would have been without that sin and guilt that now you contract by the forbearing of it.*

Q. 11. *Is it not great unthankfulness in you thus to live in the neglect of it? Can you be thankful unto Christ for adding Seals unto His Covenant, while you omit it? Have so many Souls unfeignedly blessed God for this Institution, and will you be guilty of too great ingratitude?*

Q. 12. *Do you know what it is that you have lost by neglecting of it? and might it not have been much better with you in your spiritual condition, if you had frequently attended upon God therein? If there be*

any thing in Law and Goſpel to awake you firſt, and comfort you afterwards, this Ordinance would have done it. Here you might have ſeen the deſert of ſin, and the evil of tranſgreſſing the Law of God, to rouze you out of your ſpiritual ſecurity: here you might have had the cordials of the Goſpel to have comforted and revived your ſwooning Soul under the Affrightments and terrors of the Law; if there be any thing in the wrath and love of God to work upon your heart, here you might have ſeen lively Diſcoveries of both: of Gods wrath again ſin in the Death of Chriſt. of Gods love towards the ſinner in the Death of Chriſt. Oh! You cannot tell what you have loſt by omitting of it, what grace you have loſt, what comforts and joys you have loſt, that others have found in the frequent and conſcientious uſe of this ever to be prized Ordinance.

CHAP. V.

Containing ſome doubts of weak Chriſtians that hinder them from receiving the Lords Supper, with a reſolution of theſe doubts.

Doubt *BUt, you ſay, you queſtion your right unto the Lords Supper, becauſe you fear you are yet in a natural condition, and this is the Childrens Bread; it is Bread of life, and belongeth only unto them that are living Chriſtians that have indeed the Life of Grace.*

Sol. 1. Either this is ſo indeed, or it is not; and let it be what it will, you do undoubtedly ſin: if you be not fit, that is your ſin: if you be in your

your natural condition, that is your sin as well as your misery; and one sin will never excuse you from another; if it be so, why do you not forthwith look after Christ, and be fitted for it, and then come?

2. But do you not proceed upon a great mistake? for I hope better things of you, and things that accompany Salvation; therefore I beseech you in the fear of God, after due debate and search into your own soul, answer me these questions.

First Do you not see your self utterly lost and undone? do you not see your misery out of Christ?

Secondly, are you not sensible of the sins that brought you into this miserable condition? Is it not the burden your Soul groans under and would willingly, heartily willingly be eased of it, as ever sick man was of his sickness, or Prisoner of his Chains? doth it not grieve you that your sins have been committed? and if they were to do again, by the grace of God you would not do them?

Thirdly, Do you conscientiously practise whatever you have been convinced is your duty, and dare not omit it when you know it? do you give your self to Prayer and Meditation, and other duties? and yet do you see the emptiness and the insufficiency of them to justifie you in the sight of God? that as you dare not omit them, so you dare not rest in them, nor rely upon them; because you see your prayers have need of pardon, and your tears have need of being washed in the blood of Christ? that you do get out of your self, and seek for salvation in another. And therefore,

Fourthly,

Fourthly, do you not unfeignedly desire after Christ, and hunger and thirst for him and his Righteousness? are you not willing to accept of him upon any terms, upon his own conditions, for your Lord and Saviour? are you not willing that he should sanctifie as well as save you, and bring you to obedience as well as to glory? doth not your judgment value him above all? and your will choose him before all? and are not your affections of love, and desire, and joy, set upon him? If you doubt whether you love him, yet tell me whether you would love him? If *you would you do.* If you doubt whether you have received him, yet tell me whether you are willing unfeignedly willing, to take him upon his own terms, and choose him for your treasure, and your happiness, and your chiefest joy? *If you are willing thus to receive him, you have received him*, and so you are habitually prepared for this ordinance, and ought not to continue in the neglect of it.

Doubt. *You say upon serious search, and find you are willing upon any terms to accept of Christ. you would have him to be your Lord and Saviour, you are willing to be his, to be ruled by him, to be made like to him, to have communion with him, but you fear Christ is not willing. you believe he is able to help and save you, and to give you grace and glory but whether he be willing you do not know.*

Sol. 1. *That you should be willing, and not Christ, is impossible*: For as much as your willingness to accept of Christ, is a fruit of Christs willingness to give and bestow himself upon you: I pray you tell me, is real and unfeigned willingness to be holy, to be like god, to be in all things guided and directed by the spirit, and the word of God,

a flower

a flower that grows in Natures Garden? is not the will of man the great rebel againſt God, and the great oppoſer of the work of grace? is it not the complaint of Chriſt againſt natural men, that they will not come to him, though thereby they may have life? *Joh.* 5. 40. *How oft would I have gathered you, and you would not, Mat.* 23. 39. You muſt therefore know when the will is ſubdued, the greateſt enemy in your Soul againſt Chriſt and Grace is ſubdued; and indeed when the will is wrought upon to chooſe Chriſt, to be willing to receive him, the work of ſaving converſion is wrought in that Soul.

2. Do you ſay you are willing and Chriſt is not? *that is your intolerable pride, ſo to think and ſpeak.* It is uſual with many dejected Souls that complain of their own unworthineſs, and vileneſs, and ſins, they loath and abhor themſelves for their ſins, the great work of humiliation, that yet have this inſufferable pride remaining in them, that they are willing, but Chriſt is not. Indeed have you ſuch good thoughts of your ſelf, and ſuch low, and mean, and bad thoughts of Chriſt? Is it not pride enough in you, to have better thoughts of your ſelf, than of others of your fellow Chriſtians: but muſt you have higher thoughts of your ſelf than of your Saviour? or do you ſay you are worſe than others, and yet in this advance your ſelf above God and Jeſus Chriſt? it may be you never perceived ſo much pride to be at the bottom of ſuch conceptions and expreſſions, that you are willing, but God is not willing, but Chriſt is not willing. Oh proud creature! proud ſinner! proud mourner! is not this to have too high and proud thoughts of your ſelf, to think you are more

more willing to receive good than God is to give it? to be good, than God is to make you so? Is it possible that a sinner, that by nature is a bitter enemy to Goodness and Holiness, should be more willing to be made good and holy, than God that is by nature good and holy, and a lover of it, should be to make men so? Oh fall upon your knees, and let those tears that you shed in lamenting your sad condition, that God is not willing to be yours, when you are willing to be his, be better spent in weeping for the pride of your heart, in thinking you are willing to receive Grace and Christ, and he not willing to bestow himself and it upon you.

3. If this might be, that a Soul may be unfeignedly willing to accept of Christ upon his own terms and yet perish, then at the last day some might plead appeal to God: *Lord I was willing to be holy but thou wast not willing to make me holy. I was willing to receive thee upon thine own terms, but thou would not give thy self unto me, no not upon thine own terms; and I am not damned because I was not truly willing to be sanctified and renewed, but because Christ would reject me willing to come to him.* But there shall not be a man that shall dare to open his mouth in this manner unto Christ at the last day.

4. But this will be manifest that Christ is more willing than you, in that *he did dy more willingly for you, than you can for him*: He did die more willingly to make you holy, than you can for holiness sake, or for his sake when you are made holy hath he dyed for you to purchase holiness, and grace, and glory for you, and yet will you think that you are willing, and not Christ? nay, Christ

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was more willing to die for you, than you are to live to him, and was he not yet willing? when think you Christ is not willing? think upon the sorrows the shame, the sufferings he endured in his body, in his soul; how he sweat as it were great drops of Blood; nay bled, and dyed for you and then say no more you are willing but Christ is not.

Doubt. *But you will reply, if Christ dyed for me, I should not doubt but he is willing to give himself and his Grace and his Kingdom to me; but that is my fear, in that I am not satisfied; and therefore I cannot in the Sacrament commemorate his death, because I cannot see he dyed for me.*

Sol. 1. If you be one of Christs people, then he died for you, he died to save his people from their sins, *Mat.* 1. 21. And you are one of his people, if you are made willing in the day of his power, *Psal.* 110. 2. *Thy people shall be willing in the day of thy Power:* Are you therefore willing to forsake every known sin? willing to perform every known duty? willing to bear every burden he shall lay upon you? willing to be what he would have you be? then you are one of his people, and you may be sure he died for you in particular.

2 If you are one of *Christs Friends*, then he died for you, and you are his friend if you make conscience of doing whatsoever he commands you, and are grieved where you do come short, *Joh.* 15. 13, 14.

3. If you *are dead to sin.* You cannot be mortified to sin, if Christ had not been crucified for you; Sin had never been dead in you, if Christ had not dyed for you, *Gal.* 6. 14.

4. If you *live to Christ*, Christ dyed for you; if

if it be your care to walk in his ways, to do his will, and make him your end, and his glory your aim in all your actions, or in the general ſcope of your life, *Gal.*2.20. 1 *Pet.*2.24. 2 *Cor.*5.15.

CHAP. VI.

The Second Concluſion, ſhewing that Believers muſt often receive the Lords Supper.

THat it is the duty of the Diſciples of Chriſt often to partake of the Lords Supper.

Baptiſm is but once to be adminiſtred, but the Lords Supper is often to be received: the frequency of it is not determined; often it muſt be, how often is not expreſſed; if you had opportunity every Lords Day, and you redeemed and improved it, your Soul may thrive and grow the more in grace and holineſs: meals which are for nouriſhment muſt be often: you often eat and you often drink for the nouriſhment of Nature, and yet it is not told you how oft you muſt eat, how oft you muſt drink, but the ſenſe and feelling of the want of your food will direct you unto this: So if you have but a ſenſe and feeling of the want of this Ordinance, and the things that are there to be conferred upon Believers, that would guide to a frequent iteration of this Ordinance. Conſider therefore.

First, Do you not often ſtand in need of being waſhed in the blood of Chriſt? Do you not often defile your ſelf, and gather filth upon your ſoul? and ſhould you not often apply your ſelf to the Foun-

Fountain of the cleanſing bloud of Chriſt?

Secondly, do you not often blot your evidences, and diſturb your peace? and have you not need of the frequent uſe of that Ordinance, wherein God might renew your evidence, and ſpeak peace unto your conſcience? Do you not often contract guilt, and ſhould you not oft come to have your pardon ſealed and confirmed to your Soul in the bloud of Chriſt?

Thirdly, Do you not often need the mean of ſpiritual warmth and quickenings? are you not often dull, and often dead, and often lukewarm? and do not thoſe that are often ſick, often need their Phyſick to purge and make them well? if you are ſometimes warmed in an Ordinance, do not your affections abate again, that you have not that livelineſs of affection, nor that reviving joy, which in the actual performance of the duty you did find? and is it needful to exhort you that have found the benefit of this Ordinance, to go often to it? Let the experience of what you have found in it, and the want you do lye under the ſeldom approaching unto it, quicken your deſires after a frequent attendance upon God in it.

Fourthly, do you not often need ſo great an help for the breaking and ſoftning of your heart; for the renewing of your repentance for ſin, and ſtrengthening and confirming of your reſolutions againſt it? is not your heart too apt to fall in love with ſin, and to renew its league with ſin? do you not often need to be put in remembrance of Gods diſpleaſure againſt it, his hatred that he bears unto it, and the dreadful effects and deſerts thereof? and is not this done more lively in the Lords Supper? Gods diſpleaſure againſt

againſt ſin is more diſcovered in the death of Chriſt than in turning the Angels out of Heaven or *Adam* out of Paradiſe, or in the deſtruction of the Old World, or in the burning of *Sodom*, or in the damnation of innumerable unbelieving and impenitent perſons.

Fifthly, Do you not often need ſo great an help for the encreaſing of your love to God and Chriſt? do you often complain that you love God no more, and will you not more often uſe this ſo great means for the encreaſing of your love?

Sixthly, Do you not often need ſo great a help for the ſtrengthening of your Faith and Hope, that you may be more able to make a particular application of Chriſt and his benefits to your ſoul, and to have a more lively hope of the Kingdom of Heaven?

Seventhly, Do you not often need ſo great an help to put you in remembrance of your Lord Jeſus? are you not too apt to forget him and his love in dying for you? is he ſo much in your thoughts as he doth deſerve? or is it enough to have ſome occaſional thoughts of Chriſt? or ſhould you not more ſolemnly dwell in your meditations upon him? and doth not the nature and the end of this Ordinance lead and help you to fix your thoughts more permanently upon him, when you ſee how he was crucified and dyed for you?

Eighthly, Do you not often need ſo great an help to make you more thankful for the matchleſs love wherewith he hath loved you, and the unparalled bleſſings he hath purchaſed for you, and conferred upon you? Is it not a ſhame and ſin,

ſin you are no more in praiſing God, and rejoycing in him for ſuch priviledges that were procured by the bloud of his only Son and your deareſt Lord? and can you ſit at his Table and not have your Soul raiſed in the higheſt admirations of his love and mercy to you?

Ninthly, Do you not often need ſo great an help for the getting and maintaining of more intimate communion with God and fellowſhip with Jeſus Chriſt? Is it not here that God doth abundantly let forth himſelf into his peoples hearts? is it not here that Believers feel the goings forth of their hearts in love unto him, and deſires after him, and delight and joy in him? do you complain you have ſo little of God, and will not more often go where you may receive more influences from him.

Tenthly, Do you not more often need ſo great an help for the cloſer knitting of your heart unto the people of God in greater affection and love unto them? Do you love them as you ſhould? or is there not too great an alienation of your heart and affection from them? or doth not this Ordinance, which ſhews you the love of Chriſt to all his people, incite them that attend upon it, to imitate the Lord Jeſus in loving of them? that we ſhould love one another as he hath loved us: when we ſee we are *one bread*, and redeemed by one *Lord*, and fed at one *Table*, and are waſhed in the *ſame bloud*, and enjoy the *ſame priviledges* and are here aſſured of the *ſame inheritance* and *Glory*; doth it not engage us to be of one heart, & to be kindly affectionate one to another, as Chriſt was to all? though it is to be bewailed with tears of bloud, that this Ordinance, which

ſhould

ſhould have cemented us in love, and ſodered our hearts together, though our corruption hath been the occaſion not the cauſe of great breaches and diviſions in the Church of God.

Thus if you ſeriouſly conſider your own frequent wants, and often reflect upon your often need of this Ordinance, you will ſee ſufficient reaſon for your often participation of ſo frequently needful an Ordinance.

CHAP. VII.

Third Concluſion proving we are to give great diligence to prepare our ſelves for the receiving of the Lords Supper.

THat whenſoever you are partaker of the Lords Supper, you are to be painful and ſerious in making preparation for it.

The preparation muſt be for theſe reaſons, which you may lay to your heart, and find them to be quickening motives to ſtir you up thereto.

Firſt, from the preparation they were wont to make for the Paſſeover under the Law, 2 *Chron.* 30. 3. *They could not keep it at that time, becauſe the Prieſts had not ſanctify'd themſelves ſufficiently*: They did for a while defer it, till they had made more preparation for it: and after their diligence to prepare, they prayed for the pardon of their imperfect preparation, 2 *Chr.* 30. 18 19. *The good Lord pardon every one that prepareth his heart*

to

to ſeek God, the Lord God of his Fathers, though he be not cleanſed according to the purification of the Sanctuary : If a man were unclean, he was to ſtay another Moneth, and then eat it, *Numb.* 9. 12, 11.

That they prepare for the Paſſ-over, appears by.

1. The actions they did before the Paſſ-over.

2. The diſcourſe they had with their Children before the Paſſ-over.

3. The time they took up before the Paſſ-over.

Firſt, From the actions before.

Firſt, Before they did eat the Paſſ-over. they were to cleanſe their Houſhold-ſtuff, their Veſſels and Utenſils from all leavened bread, that none may be found in them nor cleave unto them.

The parallel is Before we eat the Lords Supper we muſt cleanſe our hearts and lives from all known ſin, that we allow our ſelves in no known wickedneſs, that we do not drive a trade of ſin, nor be drudges to the Devil, nor Factors for Hell; we may come with many ſins *bewailed*, *ſtriving againſt*, *and grouning under them*, but not with one ſin *allowed* and *approved of*.

Secondly, then they made a ſtricter ſearch after any bit of leavened Bread, by lighting a Candle, and looking into every little Corner and Chink in the Houſe, the night before the Paſſ-over.

The parallel of this is, A cloſer ſearching of our hearts, by lighting the Candle of Conſcience at the fire of Gods Word, and looking into every room and corner of our hearts, leſt there ſhould be any ſin lurking in our Souls, and remaining undiſcovered : we ſhould enquire after the

the ſins in our underſtanding, will, affections; what is amiſs in our love, delight, joy, &c.

Thirdly, then having found the reliques and fragments of leavened Bread, they caſt it out: that they would not only not uſe it, but not have it in their ſight, that they may not ſet their eyes upon it, nor look towards it, or would burn it till it were conſumed.

The parallel of this is, the caſting away of our ſin, when by diligent ſearch we have found it out; we muſt not find out ſin to indulge it, but to forſake and kill it: Not to have our hearts to hanker after our ſin, when we come to the Lords Table.

Fourthly, they had a form of words for the curſing of that leavened bread which they could not find out, *viz. All the Leaven that is in my power, whether ſeen by me, or not ſeen cleanſed by me, or not cleanſed; let it be nothing, let it be eſteemed as nothing; as the duſt of the earth let it be ſcattered and deſtroyed.*

The parallel of this is, the diſowning of every ſin, ſeen or not ſeen, after this manner, *Lord, if there be any ſin in me, which after all the ſearching of my heart I have not found out, let it be accurſed, let it be as nothing, as the duſt of the earth: if there be any ſin in me which is not dealt ſeverely with, it is not becauſe I love it, but becauſe I could not find it.*

Secondly, From the diſcourſe they had before they came, appears they did prepare for it. This was betwixt the Father and his Children.

Firſt, The children enquired, *What is the meaning of this ſervice?* Then the Parents anſwered, it is the Lords Paſſeover, who paſſed over the houſes

houſes of the Children of *Iſrael* in *Ægypt* when he ſmote the *Ægyptians*, and delivered our houſes, *Exod.* 12.25.-7.

The Parallel of this is, That Chriſtians ſhould diſcourſe together, or ſpeak unto themſelves in holy ſoliloquy, *viz.* What is the meaning, O my ſoul, of this Service of this love of Chriſt, in appointing this holy Ordinance? What doth it bring to thy remembrance, O my ſoul? And here you have occaſion of expatiating in the whole method of God in exalting the freeneſs of his Grace in mans redemption. *Oh what meant my deareſt Lord in ſhedding of his blood, and ordaining this for the commemoration of it! Surely it was, Oh my Soul, to deliver thee from miſery, to make thee partaker of his grace and love, and to ſeal it to thee, and make thee to rejoyce in the remembrance of it.*

Secondly, The Children ask, *Why do we eat it with bitter herbs?* the Parents anſwer, becauſe the *Ægyptians* made the life of our Fathers bitter in *Ægypt*, that they may be ſtirred up to greater thankfulneſs unto God.

The parallel of this is, That we ſhould reflect upon our ſins, which made our Lives bitter while we lived in them, and that now we ſhould taſte more bitterneſs in our ſins, than we ever found ſweetneſs, pleaſure, and delight therein.

Thirdly, Why *do we eat with unleavened Bread?* The parents were to anſwer, Becauſe the Dough of our Fathers had not time to be leavened.

The Parallel of this is, That we muſt make haſte to Chriſt, and eat his New Teſtament Paſſover with the unleavened bread of ſincerity and truth: that we muſt not delay to come out of ſpiritual *Egypt*, nor go to Chriſt in hypocriſiy, but in truth.

Thirdly,

Thirdly from the time there was betwixt the taking, and the killing of the Paschal Lamb: the Lamb was taken the tenth day, and killed the fourteenth day of the moneth, *Exod.* 12. 3. *and* 7. And it is received as a Tradition among the *Jews*, that for the duration of those four days the Lamb was tied to their Bed-posts, that in the evening when they went to bed, and in the morning when they arose, and in the day-time, when they were private in their Chambers, the sight of the Lamb might affect their hearts, and put them in mind of the work they were to do, and bethink themselves of the greatnes of Gods mercy towards them, in delivering them from *Egyptian* bondage.

The Parallel of this is, That Believers, before the Lords Supper should take a competent measure of time to bethink themselves of the love of God, in delivering them from Sin and Hell, infinitely worse than *Egyptian* Bondage, and pretend themselves to commemorate the death of Christ, and be partakers of the great blessings, that at the Lords Table true Believers have conferred upon them.

It is not sufficient to spend an hour the night before, or in the morning you are to approach unto it; but some days before to have it in your thoughts, that you may consider the greatness of the work you are to go about.

This Example of the *Jews* is cogent unto us, forasmuch as the Lords Supper is not inferiour to the Passover.

1. Neither in the *Institution* of it; the Passover was by Gods Ordination, and so is the Lords Supper; but God appointed that by *Moses*, but this

this was by Christ himself in his own Person.

2. Nor in the signification of it : That to put them in remembrance of their deliverance from *Ægypt*, and Typically from Hell : This puts us in remembrance of the love of Christ, in bringing us from misery, and freeing us from torments infinitely worse than *Ægyptian* slavery.

3. Nor in the use and end of it, this being a seal of the Covenant of grace, to convey to believers an assurance of the blessings of the Covenant of Promise,.

4. Nor in the *manner* of its Signification : that, a Sign of Christ that was to come and suffer this, that Christ is come and hath already suffered.

This is my first Argument why, and Motive that we should approach to the Lords Supper, after painful and serious preparation. *No preparation, no participation.* It is not the putting on our finer cloths on a Sacrament day, but the trimming of our hearts, that God expecteth at our hands.

The second argument for preparation for the Sacrament is taken from the *Author* of it, which is God : The more he that doth invite you to this Table is your Superiour, the more you prepare your selves to go sit down thereat, more than if he be your inferiour, or your equal. God is infinitely your Superiour : consider what this God is that prepares this Banquet for you, and prepare for it.

1. He is a great and a *Mighty God*, a God of inconceivable Majesty, and transcendent Glory, whose perfection is infinitely above the most raised apprehensions of Angels and Men : and would

you go unto the table of a great King with filthy hands, and in your rags? and would you go to the Table of the great King of Heaven and Earth with a filthy Heart, and in your sins?

2. He is a pure and *an holy God*: indeed every thing here is holy, the *Signs* are holy Signs, the *things signified* are holy things, the *ends* of the institution are holy ends, and the *Author* of it is the holy God: and shall our hearts only be unholy? the very externals and utensils about it are and should be clean: the Cups are clean, the Cloth is clean, else you would be offended, and should not your heart be clean? If not, will not your God be offended?

3. The Author of this Ordinance is a *God of infinite jealousie*, and he is most jealous in the matters of his Worship. In the second Command, which sets forth the manner of Gods Worship, he makes himself known by this Attribute, that he is a jealous God, and if his jealousie should be kindled against you at his Table, it will be uncomfortable, it will be terrible to you.

4. The Author of this Ordinance is an *Omnicient God*, and cannot be deceived: if there be but one among a thousand that receiveth unworthily: his eye will be upon him, he knows his Name, and sees where he sits: God knows the frame of his heart, he knows your end why you are there, and what your diligence was before you came: then come prepared.

The third Argument for diligent preparation, is taken from the *matter* of this Sacrament: the more excellent, and noble any thing is, the more heinous is the abuse thereof. If a Servant break and spoil some earthen Pitchers, his Master may more

more easily pass it by: but if he take his Jewels, and his pretious Pearls, and cast them into the Channel, and bury them in the Dunghil, he will be more difficultly pacifyed. If a man shall deal unjustly with another, it will be displeasing unto God: but if he shall deal unworthily with his Son, he will be provoked: if you should abuse your common Bread and Drink, which God daily gives you for your ordinary repast and nourishment, you commit a Soul-damning Sin: but if you prophane their spiritual dainties without repentance, your damnation will be aggravated.

Here you have to do with blood, and *then*, if ever, you should be serious: but most of all when it is the blood of God. Consider before you go, that you are to have *to do with the Blood of Christ*, and let that quicken you to preparation.

The fourth Argument for diligent preparation is from the *subject* that is to be partaker of it: as we may be considered in a twofold state or capacity.

What we were.
What we are.

First, *Every man is born unfit for the Lords Table*: We were Enemies to God, and therefore except we will come in our enmity to God, we must prepare and fit our selves, by being reconciled unto God: We are *born* spiritually dead, and it would not be so loathsom a sight to us to have a dead Corps full of plague-sores set down at our Table, as a man dead in Sin to sit down at Gods Table, is loathsom unto God: *Where there is no Life, there is no Appetite*: *and where there is no Appetite, there is no actual preparation to the Duty.*

Secondly, Such as are *truly converted, may yet be indiſpoſed for this duty*; therefore there muſt be preparation. It is not every one that hath true grace, is preſently to be judged *actually* fit for this Ordinance: As a man that is aſleep, is a living, real man, but yet he is not fit to eat, and drink, and converſe with men; ſo a man may have Faith and Love, and Hope, and yet not be fit for this duty, if his Faith be aſleep, and Love and Hope be aſleep: For *a man that is a worthy Receiver, might receive unworthily*; my meaning is, That one that is habitually prepared by having the truth of grace, may receive amiſs, by being not actually prepared by the drawing forth of his graces into act and exerciſe; and how much time muſt be ſpent in fervent prayer, in holy meditation, and other duties, before you can feel the actings of Faith and Love, Deſire and Delight in God, before you can bring your heart to be broken for your ſin, &c.

Fifth Argument for Preparation, is taken from the *Conſcience*, which will be anſwerable to our preparation, or neglect thereof, which will be either bad or good: For though God doth not beſtow the great things in the Sacrament *for our* preparation, yet he will not give them *without our* preparation.

Firſt, The conſequences of coming unprepared will be very dreadful.

1. *Such do fearfully increaſe their guilt in a very high degree*, in making themſelves guilty of the Body and Bloud of Chriſt, though not as an *Actor* in his death, yet virtually as an *Abettor* and *Conſenter*; for an *unworthy receiver is a Chriſt-murderer*, as he that defaceth the Kings Picture, doth

doth reflect upon his Person. He that dares rush upon the Sacrament with *reigning sin* in his heart, would be a *Judas* unto Christ, if he were personally upon earth; and had *Judas* his opportunity, temptations and other circumstances; he would wash his hands in the bloud of Christ that comes, but not to have his heart washed in the Sacrament, 1 *Cor.* 11. 37. And will you *so come*, to have your sin increased, instead of having of it pardoned?

O what a crying Sin is *Blood-guiltiness*, though it be but the blood of a common man: But what will it be to be guilty of the blood of the Son of God? Did not the blood of *Abel* cry against *Cain* for vengeance? Oh what a *voice* and *cry* will there be then in the blood of Christ! and will you have the blood of Christ cry against you, instead of *pleading* for you? Nay, you will Sin more than many of the *Jews*, that did actually crucifie him, for many of them did it ignorantly; for had they known him, they would not have Crucified the Lord of Glory, 1. *Cor.* 2. 8. But you know and acknowledg him to be such, and yet will be guilty of his Blood; they did it in his state of humiliation, but you do it in his state of exaltation. It would have been better for *Judas* if he had not been born, and it would be better for you if you never received.

2. Such *draw down great judgments upon themselves*; and no wonder if great guilt and great sin be followed with great judgments; for God will proportion mens sufferings to their Sinnings. *He that cometh without the Wedding Garment on his Soul, shall go away with a curse upon his Head, and Heart,*

Consider,

3 Such *deserve eternal torments, and the damnation of Hell*, 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself*: Not to another that partaketh with him. *Eateth damnation!* Oh what a dreadful Morsel is damnation! when you see the reason why the Devil puts on many Drunkards to be so eager after this Sacrament, it is that they may drink their own damnation, there is *Death to him in this Cup*. The word κρίμα as well as κατάκριμα is rendred damnation in other places, *Job.* 3. 17. 2 *Thess.* 2. 12. Yea, this might be the case of a Child of God, that he may deserve damnation, though not be (through repentance) *actually condemned*. Damnation *is the desert of this sin*, though not the *portion of the sinner*, that is brought to repentance for his sin. God may send an Hypocrite from his Table unto torment. The same *Red Sea* that was Salvation to the *Israelites*, was death and destruction to the *Ægyptians*. *Eateth Damnation!* Oh what a dreadful word is this *Damnation!* And that when a Man comes to be partaker of a Saviour. Take heed what you do when you receive: Damnation is not a business to be jested with, nor the Sacrament a work to be trifled at. *Adam* did eat his own death, and so may you your own damnation.

4. Such *provoke God to inflict upon them oftentimes heavy and dreadful punishments in this life*: So that though God will not send a Believer to *Hell* for this his sin, yet he might send him to his *Grave* for this sin, 1 *Cor.* 11. 13. *For this cause many are sickly among you, and many weak, and many are fallen asleep*. It is thought that God sent a Plague among the *Corinthians* for prophaning

ning the Lords Supper. It is not usual with people in their sickness to reflect upon their unworthy receiving, as the cause thereof: They say, such a time I did overheat my self, and caught cold, and so my sickness came: but not, I went to the Lords Table in my sin, or without actual preparation, and so my sickness came: If unworthy receivers had no love unto their Souls, yet for the love they bear unto their Bodies, they should be perswaded to forbear till they were prepared. If Damnation and Hell being out of sight will not affect them, yet death and the grave, that is a nearer object, methinks should. Oh how careful should we be to prepare for that which else might *be death to our Bodies, and damnation to our Souls?*

5. Such *provoke God to take away this Ordinance from them.* Gods own people by abusing of this priviledge, might forfeit the opportunity of approaching unto it: As a Father, when he seeth the Children abuse their food, may call his Servants to take away and set it up, till they shall prize it more and use it better.

Secondly the good consequences are very great if you rightly receive it, with due preparation and care; and is not that your end in coming to it, that you may be better for it? He that aimeth not at his spiritual advantage in subordination to and conjunction with the glory of God comes he knows not why. And to come *for this* without preparation, is to separate betwixt the end and the means. Consider,

1. Such as come in a right manner, *shall receive more from God when they come*: The time of preparation is your sowing time, when you should

ſow in tears, and time of receiving is your reaping time; and he that prepares negligently ſhall reap ſparingly: he that prepares diligently, ſhall reap abundantly. For.

1. Such ſhall receive *more grace* from God, they ſhall come away with more love to God, with more deſires after God, with more faith in Chriſt, and hatred to their ſins.

2. Such ſhall receive more *comfort, and peace and joy in the Holy Ghoſt.* If you ſorrow and weep before you go, you ſhall come away with your heart full of joy, and your mouth full of praiſes. When you have been formall and lukewarm in your preparation, your heart hath been dull and dead in, and after your receiving? but when lively and diligent, God hath ſpoken peace unto your Conſcience, and aſſured you of the pardon of your ſins, and ſent you from *his* Table to your *own* with a joyful heart, and with a chearful countenance.

3. Such *ſhall be more acceptable* and *welcom unto God*: What you have done aright, he will graciouſly accept, and wherein you failed he will freely pardon; then the *Father* will bid you welcome, and the *Son* will bid you welcome, and the *Holy Ghoſt* will bid you welcome, when you have been weeping and mourning in ſecret for your ſin, whereby you have crucified the Lord of Life; when you have been begging at the Throne of Grace, Lord give me a Spiritual Appetite after this Heavenly Food: Lord give me power againſt my pride, and paſſion, and earthly mindedneſs; after you have been ſearching into every corner of your heart, that you may find every *Achan* in your Soul: God will ſay, *Yonder*

is

is a Soul that hath taken pains with himself in secret, and hath cryed unto me for a gracious acceptance of his pardon and performances, and now he shall find that he is welcome; for I will send forth my Spirit and comfort him, I will give him my Grace and quicken him, I will give him my Son and satisfie him. Oh it will be sweet to have God smile upon you at his Table: But to have him frown when you are *there*, will be uncomfortable; and to have him withdraw, will make your duty to be unprofitable. Could you take delight at a Mans Table if he frown upon you for every Morsel that you eat? And will it not be worse, when you take the Bread, *then* to have God to frown! And when you take the Cup, *then* to have God to frown and say, Friend, how came you in hither among my Children when you have not on the Wedding-garment? Or if you have Grace, yet have not endeavoured by painful preparation, to have it drawn forth into act and exercise.

Sixth Argument: God makes great *preparation for us* in this Ordinance, therefore we should make great preparations when we come to partake of it, and shall not we be preparing to receive what God is preparing to give? Doth the great God make preparations to entertain poor Sinners at his Table, and shall we come rashly and carelesly to it? *Math.* 22. 4 *Tell them that are bidden, Behold, I have prepared my Dinner, my Oxen and my Fatlings are killed, and all things are ready.* Oh what delightful words are these! Oh that they were delightful to my Soul! Oh how refreshing are these things prepared! and how sweet is the invitation of God to us to come and be partakers of them! Justice might have pre-

pared torments for us, but behold, mercy hath prepared precious priviledges for us! Oh what great things were to be done, that this Supper might be prepared for us. The Son of God must come down from Heaven to Earth, and become the Son of man; He must suffer, and bleed, and dye, and have his garments dyed in loud, that this Ordinance might be prepared for Believers. Besides, here are great things prepared to be given to such as do prepare to come rightly to it; here is *pardon* of sin prepared for you; here is *peace* and *comfort* prepared for you; here is further *increase* of Grace prepared for you: But where are your preparations to receive them? Here is *merit* ready to justifie you; here is *bloud* ready to wash and sanctifie you; here is *righteousness* ready to be imputed to you: but is your faith ready to receive them? is your *love* ready to be acted towards this God that hath made them ready for you? Is your *heart* ready to give thanks and praises to this God that will bestow these things upon you? Or will you give occasion to your God to complain of you, and say, I am ready to give increase of grace to yonder Believer, but he is not ready to receive it; he hath not enlarged the capacity of his Soul, by getting greater hungring and thirsting after it: I am ready to give him peace and comfort, when his Soul wants both peace and comfort, but yet he is not ready to partake thereof.

But if you come in your sins, great and terrible things are prepared for you; a heavy charge is drawn up against you, that you do abuse the bloud of Christ: that you crucifie the Lord afresh: And *Conscience* is ready to accuse you, the

the *Law* and *Gospel* ready to condemn you, *Satan* ready to seize upon you, *Death* and *Judgment* ready to invade you, and *Hell* ready to torment you: and this is dreadful.

Seventh Argument: *God looketh for great entertainment in our hearts, and at our hands*: And therefore we should prepare for him: God welcomes you unto his Table, and you must welcome God into your hearts: And both require preparation. When you expect some Noble Man to come into your House, what preparations do you make for him? your House is cleansed, your best furniture brought forth, and all your Servants ready to attend him: When you come unto a Sacrament, the great God is to come into your heart, therefore set open the everlasting gates of your Soul, that the King of Glory may enter in: and let every Room in your heart be washed and cleansed and hung with the Tapestry, and Embroidery of the Spirit, and let all the Faculties of your Soul, and Graces in your heart, be ready to attend him. Let Love receive him, let Faith eye him, and your Soul have Converse and Communion with him.

Eighth Argument, *The many duties that here in order are to be performed, and the many graces that are here to be exercised, call for diligent preparation.* If you were to perform any of those duties singly, which you are here to do joyntly, it is your duty to prepare for each of them. Here sometime you are to pray to him: Here sometime you are to be imployed in praising of him: here sometime you are to hear from him: And here sometime you are to meditate upon him, and upon the great work of Mans redemption; and

and will you not prepare for all these duties, which are so hard and difficult rightly to be done? Here your heart is to be broken, and to be bound up: here your soul is to have a mixture of affection of joy, and sorrow, sorrow that you sinned, and by your sins did bring all this sorrow, and sufferings upon your Lord: Joy, that your Lord would die and suffer for your sins, here you are to love him and to hate your sins, here you are to receive him, and apply him, and all his priviledges to your soul. And do not such great things as these require greatest preparations?

CHAP. VIII.

Containing several Questions to excite us to greater diligence in preparation.

BUT because our hearts are too apt to do the greatest work with slightness, and where there should be the greatest care and diligence; I shall further add a few considerations to your mind, wherewith you would do well to urge your heart, when ever you are to go unto this Ordinance: In the fear of God I beseech you answer these following demands.

Quest. 1. *What if you were to dye this day, what preparations would you have made then?* The same you are to make when you are to receive the Lords Supper.

Two things especially concern a man to get before

before he dies, and look what degree of neceſſity there is of both for a mans Death, the ſame proportion of neceſſity there is of both for the Lords Supper.

2. It *doth concern a man before he dye to get truth of grace*, that he have a real love to God, faith in Chriſt, peace with God through Chriſt; and without this a man cannot dye happily. This is as neceſſary for a man that is to come to the Lords Supper, that he love God, that he do indeed believe and hate his ſins, or elſe he cannot receive worthily. Wo to that man that goes down to his grave before he be converted, and wo be to that man that comes to the Sacrament before he be born again.

3. It *concerns a man before he dye to get ſome evidences of his grace*, and this is neceſſary to his more comfortable dying: a man may have grace and ſo be delivered from the *hurt* of death, but if he have not ſome evidences of his grace, he will lye under the fears of death. So a man before he goes to the Lords Table ſhould endeavour to get the knowledge, ſight, and evidence of his intereſt in Chriſt, and that is neceſſary to his more comfortable receiving; without which though he may receive worthily, yet not without ſome fears; I *fear Chriſt did not die for me*, I *fear his blood was not ſhed for me*, I *fear I do not Love God*, and ſo will be deprived of thoſe joys and comforts which would come in by a particular application of Chriſt to himſelf, if he can conclude, *Here is blood and it was ſhed for me: Here is righteouſneſs, and it is imputed unto me*: I think a man that is not fit to dye, is not fit to receive. A Man ſhould ſit down to the Lords Table with as

as great care as he would lye down in his Grave: and be as serious for his Soul at this Ordinance as he would upon his dying bed: *You should go to the Lords Table as carefully as if you were going into another World.*

But do you so? Tell me, if you had been to dye this day you come to receive, would you not have prayed more than you have done? would you not have shed more tears for your sins? would not more of your groans and sighs have pierced the Heavens, and reached the ears of God? would you not have searched your heart more narrowly? and passed sentence upon your self more impartially? and been humbled more deeply? Would you not have said, If I be mistaken about the truth of Grace, now I am to dye, I am lost for ever? And will you not say, If I be mistaken about the truth of Grace, now I am to sit down at the Lords Table, without my serious Repentance, I am undone forever? and instead of haveing the pardon of my sin sealed unto my Soul, by my unworthy going, I bind the guilt of all my former Sins upon my soul, as if the other were not burden great enough. I have added this to all the rest, in making my self guilty of the bloud of Christ.

But that you may receive with the same seriousness as if you were to dye, ask your self these three questions.

1. *What sin would most disturb the peace of my conscience if I were to die to day?* And mourn most for that Sin at the Lords Table: what is the Sin that would make you most afraid to die, and be a trouble to your departing Soul? Would it be the pride or passion, or your inordinate loving the

the world? Would it be your neglect of secret duty, or your careless performance of it, that you prayed no more fervently? Would it be that you forgot the Lord so long, and neglected your precious Soul so long, that you have done no more for God, that you have lived no more unto him? That so much of your precious time is gone and so little of your necessary work is done? Let that cause trouble in your heart, and fetch tears from your eyes, when you are at the Lords ble.

2. *What mercy is it you would beg from God if now you were to die?* O beg that mercy when you are receiving; if you were dying, would you ask for Riches, or for Honours, or the greatest things of this World? alas these would not fit you for your death; or would it not be the truth of grace, the favour of God, assurance of his love, an interest in Christ, in his Promises, in his Priviledges, and an evidence of your title to his Kingdom? would you not then wish, O that God would pardon me and tell me he hath pardoned me; Oh that he would now be mine, and own me for his own, would not these be your desires if you were to Tadie?

Desire the same when you are to receive the Supper of your Lord. Will you go thither with desires after riches, and temporal enjoyments? or with desires that others would think well of you, and esteem you as a Christian, though you care not to be so? these things will not fit you for receiving no more than for dying: if you were to die, would you desire to be thought godly, rather than to be so indeed? What if one should think you die with grace in your heart, and you

do

do not? and what if others should think you receive with grace in your heart, and do not? neither of these would do you real good; beg then the same things when you receive, as you would if you were to die.

3. *What mercy is there you would especially bless God for, if you were to die?* Give thanks to God for that mercy, when you do *receive*: If you were to die would you chiefly bless God for making of you rich and great in the world? or for making of you truly good and holy towards God? would you not upon a dying Bed bless God for Christ, for the pardon of your sins, and for the hopes you have of an eternal blessed life? Give thanks to God for these, with as great reality at the Lords Table, as if you were going to the Bar of God from a dying bed.

Quest. 2. *What if Christ were personally present, and were to administer the Sacrament to you with his own hands, what preparation would you make then?* If Christ your Lord and Master were now upon the Earth, and were to sit with you at the Table, what care would you have used to have got your heart into a holy frame? if Christ had been with you in your Closet when you were upon your knees would you not have prayed more earnestly, and wept more abundantly than you did; if Christ had been with you the night before, and seen you look more into your Shop-Book, than into the Book of God and the Book of your Heart, and seen you turn over the leaves of your Books of Account, and not the Volumn of your life; and been with you when you were more busie in cleansing of your House, than of your Heart, would you not have blushed to look him in the face

face at his Table: Why! Christ *as God* was really with you, when you were preparing of your heart, and took special notice of your diligence, or remisness in that work. He is with you in the morning before you go, he observes what time you rise, what time you spend, what pains you take to order this duty: And though they be poor, mortal, sinful men, that do administer this Ordinance to you in Christs name and Stead, yet he requires you should be as serious as if he himself were visibly present, for as he is God he is really present: And will you not reverence and dread Christ as God, as much as you would Christ as Man.

The Master of the Feast doth surely come and view his Guests, and if there were one Hypocrite amongst a Thousand Believers, he would know him by his name, and fix his eyes upon him, and say, *Friend, what make you here among my people, when you have not that love to me as you should have, nor taken that pains to prepare your self as they have done?* Mat. 22. 11, 12, 13. He did say, this is the *Judas* that will betray me; and he will say, this is the man that prophanes my Table; This is the woman that abused my bloud: think of this when you are to come unto this duty, and this dignity, to be a Guest at this Table of the Lord.

Quest. 3. *What if you should see God strike every unworthy Receiver down dead in the place with the bread in his mouth, or with the cup in his hand, what preparations would you make then?* Or if God should inflict some painful or tormenting disease upon every one that comes amiss, how careful would you be then? if God should say to Death, as *Absolom* did to his Servants concerning *Amnon*, 2 Sam. 13. 28. Absalom *commanded his Servants, saying,*

saying, *Mark ye now when* Amnons *heart is merry with Wine, and when I say unto you smite* Amnon, *then kill him, fear not, I have not I commanded you.* What if God should say to Death, when such a Man is receiving the Sacramental Wine, and I say, unto thee, smite him, then kill him, fear not; I have commanded thee! If GOD should deal with you as he did with the *Israelites*, in *Psal.* 78.30,31. *While the Meat was in their Mouth, the wrath of God came upon them, and slew the fattest of them.* It would surely be a dreadful sight to see an unworthy Receiver go down to his Grave and to Hell with the Sacrament in his mouth: Or what if God should do as is exprest in another case, *Job.* 20.23. *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.* How would you come then? or what if you should fall down at the Ministers feet, as *Ananias* and *Saphira* at the Apostles feet, if you would dare to come unworthily, what care would you take then?

You do not know but God may do so, and to venture upon a Tryal here is dangerous. Unworthy receiving hath been the death as well as the damnation of many that so came. Therefore beware.

Q. 4. *What if men could look into your heart, and observe the frame and temper of your soul, what preparations would you make then?* If it should be known to the Minister, and to all the receivers, what time you spend in secret, in praying and self-examination, would you not spend more time than now you do? else many would have a less esteem of your piety than now they have. If any

Holy

Holy man (unknown to you) had ſtood at your Cloſet door, and overheard you pray ſo lukewarmly as you did, would you not have bluſhed that he ſhould have ſeen you at the Sacrament: and all this is known to God; and ſhould not the eye and knowledge of God affect you more, than if all the men in the world could know and ſee your heart? He ſees your *principle* and *end* more exactly than men could do, if your breaſt were all tranſparent glaſs.

Q. 5. *What if this were the laſt opportunity you ſhould ever have to be at Gods Table, what preparation would you make then?* If you were to do that which is of ſo great concernment, which you muſt never do more: If God from Heaven ſhould call to you the night before, and ſay, Now look well to the frame of your heart, that you go with care, and eat in Faith, and come away with profit, for you ſhall never receive more, would you then be ſo ſlight as now you are? Why, how do you know you ſhall? are you not mortal? and have you not ſeen ſome at one time at a Sacrament, and that were dead in their Graves, and their ſouls in Heaven or in Hell before the next? Hath God given you a Leaſe of your Life? or hath he told you when you have an opportunity, that he will give to you another? come then every time, as you would do, if you were ſure it were your laſt, as you are not ſure but it may be indeed your laſt.

Q. 6. *What if you were to go from the Sacramental Board to Gods Bar, from his Table to his Tribunal, what preparation would you make then?* if God ſhould from Heaven tell you, *the ſame day you do receive, the ſame day I will judge you*, the ſame day I will require

require an account of you, how yow came, and why you came, and whether you did eat in faith and drink in faith, and do all as one that did believe a Judgment, and a life to come; why this may be your case, and thus God may deal with you, and how if he should, after you have come unprepared?

Quest. 7. *What if you had been then present under the Cross of Christ, when he was crucified, and seen his Wounds, and heard his dying groans, and were then to come to commemorate this death of Christ, what preparations would you have made then?* What if you had seen the Lord sweating drops of Blood in a cold season, and seen the Thorns upon his head, the Spear thrust into his side, that you may have a window to look into his heart, to see how he hath loved you, and seen the Nails in his Hands and Feet; and were, after such a sight as this, to come unto this Table, with what affection would you then come? why all this is really represented to you in this Ordinance, and should be certainly believed, as if you had with your eyes beheld it done. What affection do some discover in beholding the execution of a common Malefactor? And shall not we before-hand endeavour to raise our affections when we are come to see the Crucifixion of our dearest Lord?

Quest. 8. *What if one that hath been damned for unworthy receiving, should come unto thee from the place of Torment, and tell thee, he hath found it a provoking sin, and that which makes damnation more intollerable to eat unworthily at the Table of the Lord, what preparation wouldst thou make then?* It is no breach of Charity to conceive, or to conclude that some that have been at the Lords

Table

Table are now in Hell, and ſhall be there for ever: For if drunkards, ſwearers, or hypocrites, ſhall come unto this Ordinance, that ſhall not ſave them, *dying ſuch.* Chriſt himſelf that at the terrible day of his coming ſhall judge theſe men for abuſing of his Blood, hath told us before hand, that many ſuch ſhall be caſt into everlaſting torments, Luke 13.25. *When once the Maſter of the Houſe is riſen up, and hath ſhut the Door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence ye are,* ver. 26. *Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets:* As if they ſhould ſay, Lord, we think it ſtrange to find the Gates of Heaven ſhut againſt us; we think it ſtrange that we that have been thy hearers, and have been at thy Table, that thou ſhouldeſt not know whence we are, that thou ſhouldeſt not approve us, nor receive us: But Chriſt again replies, *ver.* 27. *But he ſhall ſay I tell you, I know you not whence you are, depart from me ye workers of iniquity:* As if he ſhould ſay, I told you once before, that I did not know you, love you, nor approve of you; and though you plead your outward Church-priviledges of hearing and receiving, I tell you once again, I know you not; go, get you gone, go get you down into eternal torments, depart, depart: You were Profeſſors of Piety, but you were Lovers and Workers of iniquity. Now, ſuppoſe one that thou haſt known and ſeen at this Table with thee, that hath died in his ſins, and been damned for them, and hath been in Hell a year or two, ſuffering the vengeance and the wrath of God for this, as

for

for his other ſins, ſhould he come to thee and tell thee, I have known ſince I departed out of this life, in which thou now doſt live, what is the puniſhment that is due unto unworthy Receivers, for I have felt it. believe me, *though a damned Soul*, for I have felt it: I ſuffer much for my unjuſt dealing with men, but I ſuffer more for my unjuſt meddling with the Blood of Chriſt: I ſuffer much for my exceſſive uſe of Proviſions at my own Table, for my gluttony and drunkenneſs, but I ſuffer more for abuſing of the Body and Blood of Chriſt in the Lords Supper, when I was upon the Earth. Or ſuppoſe he had been an Hypocrite that is now in Hell for this ſo heinous a crime, and ſhould come and tell thee, when I was in thy capacity of life: when it was my time to live where thou now doſt, I was admitted to the Lords Supper, as now thou art, and I gave as good account unto the Miniſter (as to words and expreſſions) as thou haſt done: I told him I was convinced of my loſt eſtate, that I was weary of my ſin, and grieved for it, and was willing to accept of Chriſt upon his Goſpel-terms, and this I ſaid with tears in my eyes, that the Miniſter thought my Condition good, but I deceived him and my ſelf too by lying to him: for now I find I was not willing to let ſuch a particular luſt go, that parted betwixt me and Chriſt: And the Congregation with whom I did receive, did think my condition to be good, becauſe they ſaw me weep when I took the Bread, and ſaw the tears run down my cheeks when I took the wine, but they did not ſee the Hypocriſie of my heart, nor the ſin I did indulge, and would not part with at Chriſts command: But now I am under

der the ſentence of damnation, and have ſuffered more than thou canſt conceive for this my ſin; Oh I am damned, for abuſing of that bloud that ſhould have ſaved me! I am for ever damned for dabling in that bloud as an unholy thing, in which I was often intreated to have had my heart been waſhed: It is *dreadful, dreadful, dreadful!* Thou doſt not know that art yet upon the Earth, what a *dreadful* thing it is to lye in Hell, and bear the puniſhment that is inflicted upon unworthy Receivers. After ſuch an admonition as this from a damned Soul, what preparations wouldeſt thou make? Why the miniſters of God do tell thee ſo, and why wilt thou not credit our Doctrine as much as the words of a damned Soul! Nay God himſelf doth tell thee plainly in his word the greatneſs of thy Sin, and the puniſhment thereof, and wilt thou not believe the true eternal God, before a damned Reprobate? or ſhall not the words of that God that ſhall judge thee, affect thine heart, and make as deep an impreſſion upon thy Soul, as would the words of one that ſhould come to thee from amongſt the damned?

Q. 9 *What if Chriſt ſhould call from* Heaven; *as he did to* Saul, *in another caſe,* Saul, Saul, *why perſecuteſt thou me? So what if he ſhould call to thee while thou art eating, or while thou art drinking at his Table,* Sinner, Sinner, *why perſecuteſt thou my bloud, and ſhould mark thee out and make thee known, what preparation wouldeſt thou make then?* When Chriſt was upon the Earth, eating with the Twelve, he ſaid, *Verily I ſay unto you, that one of you ſhall betray me:* Oh what an amazing word was this! how did it fill their hearts with fear and ſorrow, *yet* not knowing who was the man that

ſhould

ſhould do this! How did they look one upon another, and ſaid one by one, *Lord is it* I? and another *Lord is it* I? and were very inquiſitive to know who was the man that ſhould do this ſo heinous a fact; whom the Lord diſcovereth by a ſign, *He that dippeth with me in the diſh, the ſame ſhall betray me*, that is the man that is the Traitor.

So, if while the Congregation is met to commemorate his death, Chriſt ſhould cry from Heaven, ſaying, There is *one* amongſt you that is prophaning of my blood, that is unworthily eating of my Body, that is come hither in his ſins; how wiſtly would they look one upon another, with paleneſs in their faces, and fear in their hearts not knowing who ſhould be the perſon that is doing this? one ſaying within himſelf, *Lord, I hope it is not* I, and another, *Lord, I hope it is not* I. No, ſaith Chriſt, it is *yonder* man that hath now the bread in his mouth, or *yonder* man that ſits in yonder ſeat, and is now taking the Cup into his hand, and drinking of it; this is the man, have him out from among you: If this ſhould be the courſe that Chriſt ſhould take, what preparation wouldſt thou make then? how narrowly wouldſt thou ſearch thy heart? how fervently wouldſt thou pray before thou comeſt, that thou mighteſt not be the perſon that Chriſt ſhould thus cry out againſt from Heaven, nor thus ſhame thee before the publick congregation? Why, though Chriſt doth not this for the preſent, yet he will diſcover the Sinner, and publiſh the Sin, at a more *dreadful day, and before a greater Congregation*: when all the World ſhall be gathered together, and before them all, he ſhall lay this unto thy charge

charge, before Angels, Men and Devils; *This is the man that did carelesly come unto my Table, and did prophane my holy institution, therefore take him Devils, and drag him down with you into eternal torments, and cast him into the Lake of Fire, where he shall suffer the vengeance of eternal burnings, for his bold adventure in coming unprepared, and in his sins unto my Table: Devils, take him with you for he shall never come into my Kingdom.*

These questions I would desire you with greatest seriousness to propound unto your self when you are to approach to this solemn duty and find your heart so slight in, and backward to proportionable preparation to the weightiness of the work.

CHAP. IX.

Containing some Directions to get our hearts rightly disposed for the receiving of the Lords Supper.

HAving thus far proceeded in proving it your important duty, to prepare your hearts for this Ordinance, and laying down some serious Questions for quickening you thereunto: I next come to give you some directions, what you must do, that your receiving may be acceptable unto God, and profitable unto you; and they are these four.

First, *Search your own hearts, enquiring narrowly into the State of your Soul, how it is betwixt God and you.*

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First, *Search your own hearts, enquiring narrowly into the State of your Soul, how it is betwixt God and you.*

Secondly, *Solemnly consider such things as have a tendency in them to dispose your heart thereto.*

Thirdly, *Fervently pray to God before you go, that you may receive worthily when you are there.*

Fourthly *Seriously discourse with some* (if you have opportunity) *about such things that may conduce to raise your Affections and quicken your graces before you go.*

First, *Strictly search thine own heart,* 1 Cor. 11. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that Cup.* The word signifieth a diligent and narrow search into the Nature and Property of the thing that is the Object thereof, as the Goldsmith *proves the goodness of his Metal.* Now, Christian Reader, for thine help therein, I would advise thee to put such questions as these unto thy self, and after due deliberation with thy self, and prayer unto God, that *he would discover the State of thy soul unto thee,* give in a true and serious Answer, *as one that knows thou must again be called to an account, and be examined by God himself at the last day.*

Quest. 1. *Have* I *a principle of spiritual life, or am I yet dead in Trespasses and Sins? O my Soul!* the work thou art intending at a Sacrement it is lively work; and *if thou art dead thou canst not do it:* thou art to go feed upon the bread of life, and if *thou art dead thou canst not do it.* Thou art not to feast only *with,* but *upon* the Lord; but if thou art dead, thou canst not do it. I find it recorded in *Numb.* 9. 10, 11. If any man was defiled by reason of a dead body, he was not to eat the Lords Passeover till the second Moneth. How much more unfit am I to eat the Lords Supper, if yet my heart be

be dead, *not only dull, but dead*; there is no converse between the living and the dead; dead men do not converse with living men; and a *dead heart*, altogether void of spiritual life, *cannot converse with a living God.*

In order therefore to the discovering of thy spiritual life I will propound these following Enquiries, to which give in thy answer seriously as in the fear of God, and solemnly, as in the presence of that God that doth search thy heart, and know thy state, and let thy conscience make reply, as thou wouldst do, if thou wast now to dye.

First, *Hast thou ever had any spiritual sense of things good and evil?* Didst thou *ever see* the excellency and the beauty of Christ, and the vileness and deformity of sin? Is Christ most lovely, and sin most loathsome in thine eyes? Didst thou ever *taste such sweetness* that there is in Christ in a Promise, or in Communion with God, that makes thee chuse Christ, embrace a Promise, prefer Communion with God above all things in this World? or *didst* thou ever taste such bitterness in sin, that makes thee loath it, and unfeignedly willing to leave and forsake it? once thou hadst no relish in spiritual things, but hadst thou now? time was when thou didst taste *sweetness* in thy sin, when thou *didst delight therein*, but is it as bitter to thee now, as then it was pleasant and delightful? Thou hast had an ear to hearken to the Temptations of the Devil, the Flatteries of the World, to Sinners *enticing thee to Sin*, to the corruption of thine own heart, calling thee to yield to all these: but thou hadst not an ear to listen to the Motions of the Spirit of God, nor to

the voice of the Miniſters of God, nor to the voice of the Mercies, nor the Judgments of God, nor to the voice and cry of thy own Conſcience: but now thou art deaf unto the former, the Devils call, but thou wilt not hearken: and thine ears are open to the latter; if God calls, thou ſayeſt, *Speak Lord, thy Servant heareth*: if the Spirit whiſpereth to thy Heart, thou perceiveſt his meaning, and obeyeſt, *&c.* Thou once didſt *feel* Ordinances and Duties to be a burden to thee, and groaned under them as a load too heavy for thee to bear, and this was when thou didſt make light of ſin: Chriſts *eaſie* yoak thou thoughteſt to be *intollerable*, but ſins *intollerable* yoak thou judgeſt to be *eaſy*; becauſe ſin was in thine heart, as (an Element) in its proper place: But tell me, doſt thou not groan under the weight of ſin? doſt thou not really think there is an evil of affliction ſo heavy as the evil of tranſgreſſion? doth it not make thee cry out, *O wretched man that I am, who ſhall deliver me from this body of Death!* that now thou conldſt, at leaſt ſometimes, deſire that thou mighteſt be looſed from thy body of fleſh, that thou mayſt be freed from this body of ſin; if ſo, then thou art alive.

Secondly, *Haſt thou mortified ſin, or haſt thou not?* Is ſin dead or alive? if thy ſin do live and reign, then thou art dead: if thy ſin be dead, then thou doſt live: the life and reign of ſin and the life and power of grace cannot conſiſt in the ſame Soul at the ſame time: though ſin be in thine heart, yet thine heart is not in for, nor in thy ſins though ſin be in thy affections, yet indeed Sin hath loſt thine affections, as there is

Sin

Sin in thy love, but doſt thou not love thy Sin? there is in ſin thy joy, but thou doſt not rejoyce in thy ſin: Thou doſt not find theſe flaming deſires of thine heart after forbidden things, as ſometimes thou didſt; neither hath ſin that *univerſal acknowledged* authority in thy Soul, as once it had; nor that peaceable poſſeſſion in thy heart, which once thou waſt contented to give and yield unto it; but it is even death to thee to feel theſe luſts ſo much as crawling in thy heart, though they do not rule; if ſo then ſin is dead, and thou doſt live; if not ſo, then ſin doth live, and thou art dead.

Thirdly, *Canſt thou groan and cry unto the Lord, and will nothing ſtill thee but a Chriſt?* then ſurely doſt thou live, though thou canſt not word thy Deſires at the Throne of Grace (as New-Born Babes cannot ask, but yet can cry for the breaſt) nor in ſuch language (as others) ask for Chriſt and Grace: Yet thou canſt cry for Chriſt and weep for Grace and all the Creatures cannot quiet thee till thou haſt hopes that Chriſt is formed in thee: Surely they have ſpiritual life, that in this ſenſe do thus cry after Chriſt.

Fourthly, *Doſt thou grow in the graces of the Spirit*; It may be thou dareſt not ſay thou haſt more grace, but this thou findeſt, thou haſt more deſires after Grace; *that is more grace.* Art thou indeed thankful for a little grace, but yet art reaching after more? Thou prizeſt one dram of Grace above thouſands of Gold and Silver; yet it is not a little will ſerve thy turn; doſt thou grow more weary of thy ſin? doſt thou grow more earneſt after Chriſt, and God and Heaven? ſurely growth is a proof of life.

Fifthly, *Doſt thou work for God and Chriſt, for Heaven, and for thy ſoul in a ſpiritual manner?* Spiritual operations do diſcover ſpiritual life. Many live a natural life that will not work; but thoſe that be ſpiritually alive be at work, though ſome more and ſome leſs. Doſt thou *pray, and labour in thy prayers?* Doſt thou hear and take pains with thy heart in hearing? doſt thou do thy work according to thoſe ſpiritual Rules which God hath given thee in his Word, or wherein thou faileſt thou art grieved for it? doſt thou work from a ſpiritual *principle of love to God* and holy *fear of* him? doſt thou pray unto him becauſe thou loveſt him; and doſt thou abſtain from ſin and watch and pray againſt it, becauſe thou wouldeſt neither *offend nor grieve him?* Haſt thou a ſpiritual *end* in working while thou liveſt, that thou mayeſt glorifie and honour God: Though all thy working in this manner deſerve nothing from the Lord: neither doſt thou thus labour in all thy duties, to *rely* upon them, and to take them off from reſting upon Chriſt; yet they are evidences that thou art raiſed from the death of ſin, to a life of grace; and having life thou muſt have *food* and God hath prepared it for thee upon his Table, and thou mayeſt go and feed thereon. This is the firſt thing that you ſhould enquire after, as to your ſtate, whether you be ſpiritually alive.

Q. 2. *Do I hunger and thirſt after Chriſt?* This alſo will be an evidence of your ſpiritual life: for dead men do not hunger, they do not thirſt: Say then to thy ſelf, Lo, Oh my Soul! thou art invited to a Feaſt, to a Banquet of Goſpel-dainties, *to a Feaſt of Fat things, a Feaſt of Wine on the Lees, of fat things full of Marrow, of Wines on the Lees well*

well refined, Isa. 5.4. Lo, Oh my soul! Wisdom *hath kill'd her Beasts, she hath mingled her Wines, she hath also furnished her Table, she hath sent forth her Maidens, she cryed upon the high places of the City; who so is simple, let him turn in hither: As for him that wanteth understanding, she saith unto him come eat of my bread, and drink of the Wine which I have mingled*, Prov. 9. 2, 3, 4, 5. Thus the Lord doth call thee, O my Soul, to rich and costly provisions. but where is thy hunger? where is thy appetite? If I could find I hunger, I could find an invitation to go. for I read my Lord hath said, *Isa.* 55. 1. *Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come buy Wine and Milk without Money and without price.* And *John* 7. 37. *In the last day the great day of the Feast, Jesus stood and cryed saying, if any Man thirst, let him come unto me and drink.* If I could find I hunger, I can find a *promise* that I shall be satisfied, *Mat.* 5. 6. *Blessed are they which hunger and thirst after righteousness for they shall be filled.* Come then, tell me, O my Soul! dost thou feel an emptiness in thy self, and a want of those things which alone can satisfie spiritual hungerings? Art thou pinched? Art thou pained with the sense of the want of Christ? Art thou impatient till he come unto thee? Dost thou think the time is long till he doth fill thee? Canst thou take any pains that thou mightest enjoy him? Must thou have a Christ, or nothing will content thee? Then thou art one whom God doth call; be encouraged, arise and go to the table of thy Lord. This is another thing that thou must enquire after, because it is not only thy duty

to have life, but to have ſpiritual hungrings after Chriſt, when thou goeſt to the Table of the Lord.

Queſt. 3. *Do* I *love God and Chriſt, or do* I *not?* If I do not love him, what have I to do to go unto this Table? If God be an enemy to me, and I yet an enemy to God, wherefore ſhould I go and bring down wrath upon my ſelf? but if I love him, why ſhould I be ſo diſmayed becauſe I am a Sinner, ſince the Lord is willing freely to beſtow all things that are here provided, upon them that love him? The more ſin I find I have, If I do love him, I ſee the greater need I have to go unto him. Put then the queſtion to thy ſelf, as Chriſt did unto *Peter*, *John* 21. 15. *So when they had dined, Jeſus ſaid unto* Simon Peter, Simon *Son of* Jonas, *loveſt thou me more than theſe? He ſaith unto him, Yea Lord, thou knoweſt that I love* ——— And this queſtion Chriſt put him to the ſecond, and the third time; So do thou before thou goeſt to this Supper; ask thy ſoul, O my Soul! loveſt thou the Lord Jeſus? Canſt thou ſay, the Lord knoweth that I love him? Yet ask him the ſecond time, Oh my Soul, loveſt thou the Lord Jeſus? Canſt thou again with *Peter* anſwer, *Yea, Lord, Thou knoweſt that* I *love thee*: but that thou mayeſt be ſure, enquire again the third time, Tell me, Oh my Soul, *Loveſt thou indeed the Lord Jeſus?* For there are many that are miſtaken, and think they love him, but they do not: Canſt thou therefore appeal to God and ſay, *Lord thou that knoweſt all things, thou knoweſt that* I *love thee.* I do not indeed love thee as thou haſt loved me, yet I love thee: I do not love thee as much as others

others do, nor as much as I my self do desire to do, and that is my grief and sorrow, but yet I love thee, and that is my peace and comfort: And I have these evidences of my love, that make me say, *Lord, I love the*, for I hate that which is a grief unto thee, and that because it grieves thee. Lord *I love thee*, for I am grieved at thy absence, and am rejoyced at thy presence: Lord, I *love thee*, for I love any that are like thee, that bear thy Image and thy Stamp upon their hearts; O my Lord, I *love thee*, for I love the place and duties where thou wert wont to warm thy people hearts: but if thou beest not there, I cannot take up contentedly with them, except I see thee. Lord, I do humbly say, I *love thee*, for I dare not deny but that I am grieved when thou art dishonoured by my self or others: though I grieve for this less than I should, because I love the less than I ought. Lord, I *love thee*, for I desire to have a heart that should be willing to part with all for thee: things sinful in themselves at all times, and things lawful when thou callest me to it. Once more I humbly say I *love thee*, for I would have an heart to love, and long, and look for thy coming and appearance in thy glory. Come away then, O my love, (saith Christ unto thee) and commemorate the death of thy Lord whom thou doe'st love. O my Soul, thy Lord doth call thee, arise and go unto his Table, where thou shalt see how he hath loved thee, and where thou mightest have thy love to him more encreased and enflamed. Thus thou shouldest enquire concerning thy love to Christ, when thou art to go unto this Feast of love.

Queſt. 4. *Do* I *believe on Jeſus Chriſt, or do* I *not? Have I the faith of Gods Elect, or have* I *not?* If I ſhould not eat in Faith, and drink in Faith, I ſhould not receive a right, but if I do believe, though my faith be weak, I have a right to him, and to his privi'edges which he hath purchaſed by his death, and will ſeal unto me in the Sacrament. Then turn thy ſpeech to God, and ſay, Lord, *If* I *do prize thy Son above all things in the World, may* I *then conclude* I *do believe?* God tells the that thou mayeſt, 1 *Pet* 2. 7. *Unto you therefore that believe he is precious. If* I *make it my buſineſs to purifie my heart*, do I then believe? God tells the that thou doſt, *Acts* 15. 9. *Purifying their heart by Faith. If* I *take thy Son for my Lord and Saviour, and receive him upon Goſpel terms into my heart*, might I then conclude that I have faith? God tells thee that thou mayeſt, *John* 1. 12. *But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* If ſo, then Lord I will in obedience of thy command, do this in remembrance of thee.

Q. 5. Once more enquire of thy ſelf and ſay, *Have* I *repented of my Sins that* I *have committed againſt the Lord, and am* I *truly humbled for the ſame?* For how ſhall I behold my Saviour broken for my ſins, if my heart was never broken for my ſins? Though I do come ſhort of that degree of brokenneſs of heart for ſin, as ſome of Gods people have attained unto, yet have I that repentance which will prove repentance unto life? Though my tears are not ſo many as my ſins, nor my ſorrows as great as my tranſgreſſions, yet have I ſo much ſight and ſenſe of ſin as makes me loath

my

my self, and abhor my sin, and willing to forsake them; and separates me from the love of them, and delight in them. Oh my Conscience, canst thou not bear me witness, that it is the breaking of my heart that I have broken Gods Commands? That my mourning proceeds from love and sense of Gods kindness and his goodness to me? That it is my unfeigned desire to be washed from the filth, as well as delivered from the guilt of sin; to be freed from the power and dominion, as well as from the punishment and damnation that is due unto me for my sin: that though I did not know but Hell might be my portion, yet I would not sin against the Lord. Canst thou not bear me witness that I do endeavour (though I come short in my endeavour) to keep my self unspotted from the World, and that I hate the Garments spotted with the flesh: That sin in the temptation of it, is grievous to me, as well as after the *Commission* of it: that I do groan (though not so much as I should) under this body of sin, longing for the time when I shall be delivered from it: crying out in the bitterness of my Soul, Lord, when shall it be? Lord, when shall it be, that I shall be perfectly freed from this loathsome body of sin (which through thy grace) is so offensive to my Soul? if so, then I will arise, and approach to this Ordinance, where I may be assured of my pardon, and be furthered with further Strength and Power against my Sin. Thus thou should enquire, whether thou hast repented of thy sin, when thou art to go and see what hath been done unto thy Lord, by reason of thy Sins. Thus far for Trial.

Secondly, When thou hast thus proceeded to find

find out the truth of thy grace; then next go on to a ſolemn meditation, *to conſider of thoſe things which might excite and ſtir up thy graces, the truth of which thou findeſt already to be wrought in thy heart*, that ſo thou mighteſt go unto this Ordinance with lively excerciſe of grace, that all thy graces might be ready to act according to thy duty in this work: For it will be thy *Sin* to go unto the Table of the Lord with dull affections, and deadneſs upon thy heart, and it is an *aggravation* of thy ſin, if it be through want of diligent endeavour to get thy Soul affected and inflamed with love before thou goeſt. Now for thy help herein, I ſhall inſtance in ſome of thoſe things which will be fit and ſutable objects for thy thoughts before thou goeſt, and not unſeaſonable to meditate upon while thou art there.

Firſt, Meditate and dwell in thy thoughts upon *the Love of God in the great work of mans Redemption.* Conſider that thou waſt in a fallen and miſerable eſtate, under the curſe of the Law, liable to the wrath of God, the Torments of Hell, under the power of thy luſts, and the bondage of the Devil, and couldſt not help thy ſelf, nor recover thy ſelf to the happineſs from which thou didſt fall; then get thy heart affected with the love of God, who in the eternal project of his counſel hath contrived a way for thy Salvation. And here if thy heart be not yet affected:

1. Urge it with the *freeneſs* of this love: Conſider, O my Soul, it was free love that God would ſend his Son to die for fallen *Man*, and not for fallen *Angels*: to take upon him not the nature of *Angels*, but the ſeed of *Abraham*. But yet conſider, O my Soul, the freeneſs of this love

to thee, who hath ordained thee to Salvation by the death of Christ, when thousands of others are passed by, and suffered to perish in their sins. God might have passed thee by, and applied it unto others, whereas he hath passed many others by and applied it unto thee: it may be, thy nearest Relations have no share, nor saving benefit by this Redemption, when there was no more in thee to move God to this love, than there was in them: Yea as much in thee to oppose and resist the application of this Redemption, as was in the heart of the vilest of the Children of men. Surely some believing thoughts of the freeness of Gods love to thee in particular, will warm thy heart before thou approachest to the Table of the Lord, and fill thee with desires to be there, and the more inflame thy heart when thou art there. If yet thy heart be dull, do but ask it this one question, *What wouldst thou have done, O my Soul, and where should thou have for ever been if God had not loved thee, freely loved thee?*

2. Urge thine heart till it be affected with this love of God which is such *pure love*: no advantage redoundeth unto God by his loving of thee: if thou hadst been damned, God had not been prejudiced thereby: Nay, he could have glorified himself in thy damnation: And if thou shalt be saved, there is no addition made thereby to Gods happiness, for that was perfect before the world began. Oh the difference betwixt the love of God, and the love of men, Men do love where the love doth redound to their benefit and advantage: Yea, the love of Saints to God: though it should be purely for himself, yet there is

is real, lasting, the greatest benefit redounding to them thereby: but the love of God is altogether pure in this respect, that he is not profited by his love.

3. Urge thine heart till it be affected with this love of God, which is such *Manifest and Undeniable love*, as doth appear in sending of his Son. 1 *John* 4.9. *In this was manifest the love of God towards us, because that God gave his only begotten Son into the world that he might live through him.* Herein God doth command his love to poor Sinners, *Rom*, 5.8. *But God commendeth his love towards us, in that while we are yet sinners Christ dyed for us.* When *Abraham* would have offered up *Isaac*, the Angel of the Lord said unto him, *Gen.* 22. 12. *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me.* So might'est thou say now, Now Lord I know that thou lovest me, seeing thou hast not withheld thy Son, thine only Son from me. Especially if these differences be considered.

1. It was possible for *Abraham* to have another Son, but it is not possible for God to have another *begotten Son.*

2. God loved his Son better, infinitely better, then *Abrahham* loved his.

3. That *Abraham* was commanded by his Superiour to offer up his Son: but there could be no Law given unto God to send his Son.

6. *Abraham* received his Son from God, and therefore he was to be at his disposal, as all his Creatures are, but Gods Son was from himself by eternal generation.

5. *Abraham* would have offered his Son unto his Crea-

Creator, and to God, that was his friend; but God gave his Son for his creatures and thoſe that were his enemies.

6. *Abraham* offered up his Son in purpoſe and intention, but God gave his Son to dye for us really and indeed.

7. *Iſaac* was to be offered by his Fathers hands, but Chriſt was given to be ſlain by the hands of his enemies, that did hate him and reproach him: Therefore if *Abrahams* love to God was manifeſted by his offering up of *Iſaac* his Sone, the love of God is much more manifeſted unto us by giving us Chriſt *his Son*; and will not ſuch manifeſt and undeniable love yet affect thy heart? Thus thou mighteſt proceed to other properties of the love of God in ſending of his Son to ſuffer for thee, whith I purpoſely omit, becauſe I would not be large.

Secondly, Meditate and dwell in thy thoughts upon the *ſufferings of thy Lord Redeemer when he came into the world.* It will be profitable before thou goeſt to the Sacrament, to view over the Hiſtory of his Suffering, from his Birth to his Croſs. Oh what love was this, that God ſhould give his Son, and the Son ſhould give himſelf to dye for thee! Never love like this, *John* 15. 13. *Greater love hath no man than this, that a man may lay down his life for his friend.* But greater love than this had the Son of God, when he laid down his life for his enemies. But if thine heart be not yet affected. Conſider,

1. The dignity of the ſufferer: He that had the *Heavens* for his Throne, was laid in a *Manger*, the Antient of days became a Babe; He that was above all, was abaſed more than all: He that was richer

richer than any, being Lord of all, was made ſo exceeding poor, that he had not where to lay his head; He that was the wiſeſt in the world, that never man ſpake like him, was derided and laughed to ſcorn, and was reproached in all his Offices: the King of Kings, the great and only Potentate is crowned with thorns: the Prophet of Prophets had his face covered, and then ſmitten, and then they reproached him, ſaying, *Propheſie who it was that ſmote thee*: to the great High Prieſt it was ſaid in ſcorn, *He ſaved others, himſelf he cannot ſave*: The moſt mighty is bound: the moſt innocent is ſcourged and condemned: the moſt lovely is deſpiſed; the phyſitian is wounded, that the ſick Patient may be healed: the Lord dyeth for his ſervants. Oh think of this, till thou feel thine heart to work in love, and to reach forth in burning deſires after him.

2. The variety of his ſufferings: He that was more precious than Rubies, and all things that can be deſired are not to be compared to him, yet was ſold for thirty pieces of Silver, a goodly price that he was priſed at by the ſons of ſinners. *Zach.* 11. 13. He was ſold by one, denied by another, forſaken of all: He was buffeted and ſpit upon: a murderer preferred before him: while he lived he was accounted a blaſphemer, and when he died he was reckoned amongſt tranſgreſſors. I cannot tell what it was he did endure, but I can tell it was his love that moved him to it. Oh with what heart, enflamed with love ſhouldſt thou go unto that Ordinance, wherein all this is repreſented to thy faith! *O love, love, love!* art thou baniſhed from my ſoul, that I do not feel thee more working in my heart, while

while I ponder these things within my thoughts? O my Lord thou lovedst me in thy bloud, and when I see thee in thy bloud (if my heart were not so very bad) I couldnot but exceedingly love thee! When thou sawest me in my bloud, it was polluted bloud; but when I see thee in thy bloud, I see, I find, I feel it is love-inflaming bloud.

Thirdly, Meditate and dwell in thy thoughts upon *the priviledges and benefits that were purchased by the death of Christ*: And surely if we may judge by the price that was paid for them, they must be very great, Some believing thoughts upon this subject would affect and warm thy heart, before thou goest to this Table, and when thou art there. Oh what a priviledge it is to be united unto Christ, to be justified by his bloud, to be sanctified by his spirit, to have sin pardoned and subdued, to be reconciled unto God, to be adopted now, and saved hereafter! All these be blessed fruits that thou wilt find to grow upon the Tree on which thy Saviour dyed; and there is much in these, in every one of these, to inflame thy love to God and Christ, and to stir up thy heart, to go unto that Ordinance, where thou mightest be assured of them, by having them sealed to thy Soul.

Fourthly, Meditate and dwell in thy thoughss upon *thy sin, that thou mayest be humbled because thy sins were the procuring cause of all the sufferings of thy Lord.* It was not for himself, but for thee; there was no guile in his mouth, nor wickedness in his heart, but the *just suffered for the unjust.* Thy sins were the *Judas* that betray'd him, the *Thorns* that crowned him, the *Spear* that pierced him, the *Nails* that fastned him upon the *Tree.*

To

To see an ordinary man dying for thy faults would it not affect thy heart? Yonder is one that is groaning, bleeding dying for the evil I have done; Oh then, how should thy affections work when thou seest the Son of God bleeding, (having his side opened that thou mightest look into his heart) when thou seest him wounded, his hands and his feet pierced; when thou hearest him cry out with a loud voice, and seest him give up the Ghost, and all this for thy pride and unbelief, for thy worldliness and passion, for thy Disobedience and Rebellion: how will this fill thy Soul with sorrow and joy, thy eyes with tears, and thy mouth with praises; the one, because thou hast sinned the other, because thy Lord would dye to save thee from thy sins.

And here it would not be unuseful nor unseasonable, to produce the Catalogue of thy sins, that thou mayst see how far thou hast acted, to bring all these sorrows and sufferings upon thy loving Lord: for if thou shalt be saved by his death, surely then thy sins were the causes of his death: for it was the pardon of thy sin, the sanctifying of thy heart, and the saving of thy Soul, with the rest of Gods Elect, that he intended *effectually to procure* when he was lifted up upon the Cross; but did not intend or purpose the certain *application* of his Death and Sufferings unto Reprobates: so that had it not been for the sakes of Gods Elect and Chosen People, he never had exposed himself to so great Sufferings nor come down from Heaven, nor gone up upon the Cross: and will not this yet affect thine heart? Consider then what thy sins have been before and since conversion, in their nature, in their *numbers*,

numbers, and in all *their aggravations* every one of which deserved the heavy and eternal Wrath of God. Oh then, what loads and heaps of Wrath they all did deserve! How much more all the sins of all the Elect of God! Oh what a burden did thy Saviour bear, when all these were laid upon him! What didst thou do against thy Lord, all those years thou livest in an unconverted state? How many sins didst thou commit every day, every Week, and every Moneth? When thou wast in that state in which thou didst nothing else but sin, when all thy thoughts were sin, and all thy Words and Actions, all were sin, all which, thy Lord was to make satisfaction for, when he was dying on the Cross, Dear Jesus, how unkind and cruel was I then to thee, who wast so kind and merciful unto me?

But yet consider what thy sins have been, since the Lord hath applied his Death to thee, which would have engaged thee to be more holy and to walk more closely with him; but since thy sins in some respects, have been worse than all thou didst before thou wast converted: for thou hast sinned against dearer love and clearer light: thou hast sinned against the Lord that died for thee, and after, by his Spirit, he hath applied his death unto thy Soul: thou hast sinned after thou hast had a pardon of thy sin, and after he did assure thee of thy pardon? thou hast sinned against the Father who did ordain thee unto life; against the Son, who did redeem thy Soul from death, and purchase for thee eternal life; against the Holy Spirit that hath been fitting and preparing thee to be partaker of the inheritance of the Saints in light; thou hast sinned after rich and large

experience of Gods *goodneſs* and *mercy* to thy Soul, after thou haſt taſted the bitterneſs of ſin, and ſweetneſs of the love of God; after thou haſt reſolved againſt thy Sin, and promiſed unto God upon thy knees, that if he ſhould pardon thee, and tell thee he had pardoned thee, thou wouldeſt be more watchful for the time to come: God did what thou didſt deſire, but thou haſt not done that which thou didſt promiſe. *Let all this then awaken thee to ſorrow and repentance, before thou goeſt to the Table of the Lord.*

Thirdly, Then next proceed to *ſolemn, ſerious, fervent prayer, and make thine addreſſes to thy God.* For all that thou canſt think upon, and all the courſe that thou canſt take, will not affect thine heart, except the God of Heaven ſhall work them on thy heart, and cauſe them to make ſome impreſſion on thy Soul; then go to God and ſay, *O Lord, I am aſhamed to think how dully I do think of theſe great affecting things: with what an hard and ſtupid heart I roll over in my mind the Death and Sufferings of thy Son: O Lord, it is time that I ſhould come to thee, that I might have ſome warmth from thee, that I might be inflamed with love; and were it poſſible, might be turned into love, that I might be made up all of love: O Lord, I have been trying to get my heart affected with the Death of Chriſt and with thy love, and manifeſted to my Soul therein; but Lord, my heart is dull: And ſometimes when the coal begins to glow, it is covered with aſhes before I am aware. It is too great a work for me to raiſe my heart to him who condeſcended to come down for me: If I could, I would, Lord, I would but cannot: but this know, that if thou wilt thou can'ſt,*

canſt. Yea, Lord, I do believe that both thou canſt, and wilt, and therefore it is that I come to thee. O Lord, the time draws near, in which I am to go unto thy Table; but 'till the time of receiving come before thou comeſt into my heart, to ſtir up thy graces in me, that I may be fitted to receive? True, Lord, I am unworthy, altogether unworthy of what I deſire; but what thou doſt to any, it is not becauſe they be worthy but becauſe it pleaſeth thee to do for thine, what they ask of thee according thy will: I am vile, I am vile, O Lord I am exceeding vile; but if thou wilt cloth me with the righteouſneſs of thy Son, and look upon me through his wounds, then thou wilt love me. Remember not my ſins againſt thee, but remember what thy Son hath done and ſuffered for me: thou commandeſt me in the Sacrament to remember what thy Son hath ſuffered, that I may be thankful unto thee: do thou remember what thy Son hath ſuffered, and be thou gratious unto me; that I might ſee thy ſmiles, and perceive thy love when I am there, that I might come from thence with my pardon ſealed, my ſins ſubdued, my Soul ſtrengthened to run the ways of thy commandments, till thou ſhalt come and take me to thy ſelf, where I ſhall ſee my Saviour in his glory, and behold my Lord that died for me on the Croſs.

Fourthly, Next I would adviſe thee (if thou haſt opportunity) *to diſcourſe with others of ſuch things that tend to raiſe, and not to damp thy heart.* When thou haſt been taking pains with thy ſelf in ſecret; when thou comeſt from thy chamber, take heed with whom thou doſt converſe, and what thou ſayeſt: for if in ſecret thou didſt find thy love excited, thy deſires enlarged, thy faith faſtning upon Chriſt: frothy and unſeaſonable diſcourſe

diſcourſe before thou goeſt, might damp all again: or if in ſecret thy heart were dull, yet God might *bleſs a word or two in holy diſcourſe for* the quickning *of* thy heart and raiſing thy affections *towards him.* When *thou* ſitteſt at thy Table, or by the Fire the Night *before* the Sacrament, by ſpeaking *of the wonderful grace of God, the Death of Chriſt, of the benefits thereby, of hope of Heaven, of the coming of the Lord, of the glory there is above, of the Sabbath the Redeemed of the Lord ſhall keep above in the Kingdom of their Father,* When the two Diſciples were diſcourſing of Chriſts Death and Sufferings, Chriſt came and joyned himſelf unto them *Luke* 24. 13, 14, 15. If you be *two diſcourſing together,* Chriſt might come and make the third, and *then your hearts will burn within you.*

Having thus *endeavoured to* get thine heart prepared, as *thou paſſeſt from thine Houſe to the Houſe of God, from thine Houſe unto this Ordinance,* watch over thy thoughts as thou walkeſt along, and let thine heart be *working towards God and Chriſt. Oh that I might feel the power of Chriſts Death this day! Oh that I might have my Pardon Sealed to me this day! That I might be made conformable to Chriſts Death, ſee his ſmiles, taſte his love, and be ſtrengthened with Strength in my Soul*: and when thou comeſt to joyn in the Publick *Solemn Worſhip, with others of Gods People, then mind the Work that is before thee, and labour ſo to behave thy ſelf in thy Duty, that thou mighteſt not loſe the pains thou haſt taken in preparing for the duty.* And this brings me to the next *Concluſion,* to anſwer this Caſe or Queſtion.

Under what *Conſiderations* ſhould a Believer eye the Bloud of Chriſt in the Lords Supper, and have his Graces drawn forth into act, when he doth ſo conſider it.

CHAP. X.

Concluſion 4. Containing twenty Properties of the Bloud of Chriſt.

A Believer ſhould eye the bloud of Chriſt in the Lords Supper, in the ſeveral properties, vertue and efficacy of it, till ſuitable graces thereby are drawn forth into act.

This *Concluſion* conſiſts of two parts.

Firſt, *That a Believer ſhould eye the Bloud of Chriſt in the ſeveral properties thereof, in efficacy and vertue.*

Secondly. *That the eying of the bloud of Chriſt muſt draw forth theſe ſuitable graces that are to be exerciſed in the Lords Supper.*

For your help in the firſt of theſe, I would adviſe you to eye the bloud of Chriſt in theſe properties, which alſo ſet forth the vertue and efficacy thereof.

1. Eye the bloud of Chriſt in the Sacrament, as it is a *precious bloud*, 1 *Pet.* 1. 18, 19. *We are not redeemed with corruptible things, as Silver and Gold, but with the precious bloud of Chriſt*, &c.

Now the bloud of Chriſt is precious,

1. Comparative, *by way of compariſon*, being more precious than all the precious things in nature,

nature, as Silver and Gold, which are vile corruptible, and contemptible in comparison of the Bloud of Christ, of no worth and value to redeem Souls, as this is.

2. Absolute; Consider it *absolutely in it self*: and so the dignity and excellency of his person makes it so exceeding precious, being the bloud of that person that was God as well as Man, *Acts* 20. 28.

3. Effective, by way of *casuallity*, because it doth produce precious effects. As,

1. It doth redeem precious Souls.
2. It doth make a precious people.
3. It doth confirm precious promises.
4. It doth purchase precious priviledges.
5. It is the meritorious cause of precious graces.
6. It is the foundation of precious comforts.

2. Eye the Bloud of Christ in the Sacrament, as it is *satisfying Bloud*: and this it is because it was such precious bloud: it was most precious bloud, therefore it was bloud of value and merit: the Law of God was transgressed, The Covenant of works by us was violated, The Justice of God was wronged, and the Sinner was indebted unto Justice, and did own the suffering of the penalty due for the breach of the Law, which was all miseries in this life, death it self, and the torments of Hell for ever. But in the Sacrament eye Christs bloud as the payment of our debt, as shed *nostro bono* for our good: and *nostro loco*, in our stead. Christ hath endured as much as our sins deserved: whose sufferings were satisfactory, though they were not eternal, anp therefore were not eternal, because they were satis-

satisfactory; Eternity of torment, not being *essential* to the punishment due to sin, but *accidental*, upon supposition, that the sufferings of sinners cannot satisfie: if the damned could satisfie Gods Justice by lying in Hell ten thousand millions of years, at the expiration of those years they should come forth; but because they can never satisfie, therefore they must for ever suffer.

But Christs bloud is satisfying bloud, because it was a sufficient price which he laid down for the redeeming of his people, *Mat.* 20. 28. Christ came to give his life by shedding of his bloud, λυτρον a ransom, and price of Redemption for many. As when the price is paid, the Creditor is satisfied; so when Christs bloud is shed, Gods Justice was satisfied, 1 *Tim.* 2. 6. *Who gave himself a ransom for all,* ἀντι ὑτρον. *a counter price*; the word signifies a price that is paid by another, which the Offender or Captive Person could not pay for himself, when the life of one is bought out by the death of another. Oh wonderful, astonishing love of Christ! that would lay down life for life: he laid down his life that we may have life. Then when you sit under Christs Cross at the Lords Supper, look upon the bloud you see there shed, and pouring out, to be satisfying bloud.

13*thly.* Eye the bloud of Christ in the Sacrament, as *pacifying and reconciling bloud*; and it is therefore pacifying bloud, because it was satisfying bloud. If God had not been *satisfied for sin*, he had never been *pacified to the sinner*: But when sin was expiated, God was appeased, *Rom.* 3. 25. *Whom God hath set forth to be a propitiation through faith in his bloud.* 1 John 2. 22. *He is the*

tropitiation for your ſins. By his blood Gods wrath is turned aſide, and he becomes propitious to believing Souls, *Col.* 1. 20. *Having made Peace through the Bloud of his Croſs, by him to reconcile all things to himſelf.* Sin made the breach, but the blood of Chriſt makes peace betwixt God and the ſinner, *Epheſ.* 2. 13, 14. *Ye who ſometimes were afar off, are made nigh by the blood of Chriſt.* Sin ſets us at diſtance from God, but the blood of Chriſt bringeth us nigh to him; for he is our peace, that is, our peace-maker. Oh bleſſed is *ſuch a Peace-maker* between God and Man: 2 *Cor.* 2<. 19. *God was in Chriſt reconciling the world unto himſelf.* Conſider it then as ſuch.

Fourthly, Eye the blood of Chriſt in the Sacrament, as *purchaſing blood*: by this he purchaſed his Church and People, *Acts* 20. 28. *Feed the Church of God which he hath purchaſed with his own blood.* By this blood he hath bought us out and out (*i.e*) quite out of the hands of Juſtice, quite out of the power of the Devil and ſin, 1 *Cor.* 6. 20. *For ye are bought with a price.* But beſides the purchaſing of our perſons, he hath purchaſed and bought by his blood all things neceſſary for grace and glory, for peace and comfort: he hath purchaſed enough to ſupply all your wants, be they never ſo many, be they never ſo great. Eye it then as purchaſing blood.

Fifthly, Eye the blood of Chriſt in the Sacrament, as *juſtifying blood*, as that which makes you righteous in the ſight of God, though you have no Righteouſneſs of your own in which you may dare to ſit before God at his Table, or ſtand before him at his Tribunal. *Rom.* 5. 9. *Much more then being juſtifyed by his Blood, we ſhall be ſaved from*

from wrath through him. Christs blood is your righteousness, it is imputed to you for your justification.

Sixthly, Eye the blood of Christ in the Sacrament as *pardoning*, as that by which you have the *full*, and *free* and everlasting pardon of all your Sins. If Christ had never died, you had never been pardoned; for *without the shedding of blood there is no remission*, Heb. 9. 22, But through this blood of Christ we have redemption, to wit, the forgiveness of Sins, *Ephes.* 1. 7. *Col.* 1. 14. The blood of Christ is that which procures pardon for you, and seals the promise of pardon to you; think on it as such.

Seventhly, Eye the blood of Christ in the Sacrament as *heart-purifying blood*: as it is a blood of *value and merit*, so it is a blood of *virtue and spirit*. *Adam's* blood was stained blood, and this corruption runs in a blood; but the blood of Christ is purifying and cleansing blood, *Heb* 9. 13, 14. *For if the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifyeth to the purifying of the flesh; How much more shall the blood of Christ, who through the Eternal Spirit, offered himself without spot to God, Purge your consciences from dead works to serve the living God?* It *must be Physick made of blood* that must purge our Consciences, 1 *John.* 1. 7. *And the blood of Jesus Christ his Son cleanseth us from all sin.* Rev. 1. 5. *who loved us, and washed us from our sins in his own blood.* It was not only pure blood, but it is purifying blood: It was not only holy blood, but it is sanctifying blood. Oh how great was that love of Christ, that would give his pure, precious, sinless, and princely Blood, to be the Laver, in

which our filthy and polluted ſouls by dipping into it, might be made clean! Look upon it then as purifying, ſanctifyidg, cleanſing bloud.

18*thly*. Eye the bloud of Chriſt in the Sacrament, as *pleading bloud*. Heb 12.24. *The bloud of ſprinkling ſpeaketh better things than the bloud of* Abel. *Abel*'s bloud did plead againſt the Offender, but the bloud of Chriſt pleadeth for the Believer. *Abel*'s bloud did cry for vengeance, but the bloud of Chriſt doth cry for mercy. Satan pleads againſt you, and the Law pleads againſt you, and in *many things*, and at *many times*, your own Conſcience cries out againſt you, all crying out to God, *Lord, this man hath had ſo many vain thoughts, and hath made ſo many dead prayers, and hath neglected ſo many Duties*; But as ſoon as ever Satan can put in his Bill againſt you, Chriſts calls it out of the Court of Heaven, and pleadeth for you with the Father, *He hath ſo ſinned, but ſo many wounds were made in my ſide and heart for him, ſo many drops of bloud I have ſhed for theſe very ſins*: Your Sin alſo doth cry againſt you, and cry of ſin is a very loud cry, that reacheth unto Heaven. *Gen.* 18.20. *The Lord ſaid, becauſe the cry of* Sodom *is great; and becauſe their ſin is very grievous*; Mark *grievous ſins make a great cry*, but yet there is a louder cry in the voice of Chriſts bloud, that is entred into the Heavens: if you fear the cry of your ſin ſhould be louder, greater than the *cry of your prayers*, yet be comforted, it is not greater than the *cry of Chriſts bloud*, for it is pleading bloud.

Ninthly, Eye the bloud of Chriſt in the Sacrament, as *comforting bloud*, that it muſt needs be becauſe of all the former properties already mentioned.

tioned. It is bloud that pleadeth for you, and it is bloud that speaketh peace unto you: It is bloud that satisfieth Gods Justice, and pacifieth Gods anger, and therefore it is bloud that might quiet your Conscience and comfort your heart, it is *cooling bloud*; the Soul that is scorched with the fiery apprehensions of Gods burning displeasure, *might be cooled by one drop of the bloud of Christ.* The wounds of your Conscience, and the wounds of Christ brought together, will make work; the Wounds of Christ shall heal the wounds of your Conscience; your wounds are *festering, killing* wounds, but the Wounds of Christ are *healing, comforting* wounds. There is no such solid, lasting comfort, as that which is fetch'd from the bloud of Christ.

Tenthly, Eye the bloud of Christ in the Sacrament, as *heart-softning bloud*, as that which can dissolve the most stony heart, as that which can break the hardest Sinner. This bloud once applyed to those that were so hard-hearted to spill this bloud, I mean the *Jews*, who are hardned to a Proverb, *viz.* (Do you think I am an hard-hearted *Jew*?) will turn this rock of their heart into a fountain of tears, *Zach.* 12. 10. *They shall look upon me whom they have pierced, and they shall mourn for him as one that mourneth for his only Son* (that is, great mourning) *and shall be in bitterness for him, as one that is in bitterness for his first born.* Oh! lay your heart steeping in this bloud, and try if it be *softening bloud.*

Eleventhly, Eye the bloud of Christ in the Sacrament, as *sin mortifying bloud*; it is indeed *soul saving bloud*, but it is *sin killing bloud* and therefore it saves your soul, because it kills your Sin:

As that Physick saves a mans life which removeth his Sickness: That which is life to your Soul, is death to your sin. In the Sacrament you must look upon your Sin, as that which was the death of our Lord, and look upon your Lord as one that is the death of your Sin: Sin drew out the life-Blood of Christ: and the blood of Christ shed, will draw out the life-blood of Sin. Here you may behold these two great combatants, *both fighting both bleeding both dying*, and they are reciprocal causes of each others death. Christ he bleeds, and Sin it bleeds. Christ dies, and Sin dies: But Christ gets the Victory, for Christ dieth and riseth again and lives for evermore, but Sin once dead liveth never more.

Oh! come cast your Sins, these cursed *Ægyptians* into the Red Sea of Christs blood; and they shall be drowned to death, and never live to reign over you more: your Soul shall be saved by passing through this Red Sea but your sins shall fall and die therein. This blood will kill your pride, and mortifie your earthly-mindedness, and subdue all your inordinate affections; yea, the whole body of sin by this blood shall be destroyed, *Rom.6.6. Knowing this, that our old man is crucifyed with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* Gal.6.14. *But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucifyed to me, and I unto the World.* Christs Cross is a Christian Glory, because it puts his Sin to open shame in crucifying his lusts to death. Oh then bring your strong corruptions to the blood of Christ, for it is a sin-killing blood.

12thly, Eye the Blood of Christ in the Sacrament,

ment, as *quickening bloud*, the bloud that did flow from Christs heart, it was warm bloud, and believe me it will warm your heart: It is *quickening bloud*, *though it be killing bloud*: It lays your sin sprawling with you, and dying in your heart; but will give life unto your heart, *John 6. 53. Except ye eat the flesh of the Son of Man, and drink his bloud, ye have no life in you*: If you drink it, then it will enliven you. Sin hath often deadned your heart, and the world hath often deadned your affections but the bloud of Christ will put life into both. The Bloud of Christ it is the life of all your duties: it will make you pray with life, and hear with life, and discourse of the things of God, and the life to come, with life. The bloud of Christ is the life of all your *graces*, it will make you act faith with life, it will make you love with life, it will make you sorrow and repent with life: The bloud of Christ is the life of your comforts. Oh then bring your dead heart and dull affections to the bloud of Christ, it will quicken and enliven them, for it is an everlasting bloud.

Thirteenthly, Eye the bloud of Christ in the Sacrament, as a *bloud of sprinkling*, as a bloud *applicable*, and to be *actually applied* to your Soul; that you may say, Here is bloud, and *it is mine*: Here is bloud shed, and it was *for me*: Here is bloud to be sprinkled, and I hope one drop will fall upon my soul: *Heb.* 12.24. *Ye are come to Jesus the mediator of the New Covenant, and to the bloud of sprinkling*, 1 *Pet.* 1.2. *Elect according to the fore-knowledg of God the Father, through sanctification of the spirit, and sprinkling of the bloud of Jesus Christ.* Heb. 9. 19. Moses took *the bloud of*

Calves and Goats with Water, and Scarlet Wool, and Hyſop, and ſprinkled both the Book and all the People, Heb. 10. 22. *Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.* The bloud of Chriſt was ſpilt upon the Croſs, and it will be ſprinkled on your Conſcience at the Saarament; it is not the bloud of Chriſt poured out that will ſave you; but the bloud of Chriſt ſprinkled on your heart, will.

Fourteenthly, Eye the bloud of Chriſt in the Sacrament, as *Satan-conquering bloud.* The Devil put it into *Judas*'s heart to betray Chriſt, and into the Jews heart to murder Chriſt; but by his death and bloud-ſhed he overcame the Devil; and when he was bleeding to death, he triumphed over all infernal fiends, *Col.* 2.15. *And having ſpoiled all Principalities and Powers, he made a ſhew of them openly, triumphing over them in it.* And by this bloud of Chriſt ſhall you be enabled to overcome the Devil, *Revel.* 12.10,11. *The Accuſer of the brethren is caſt down, which accuſeth them before God day and night, and they overcame him by the bloud of the Lamb.*

15*thly* Eye the bloud of Chriſt in the Sacrament, as *ſealing bloud*, as that which was poured out, not only to purchaſe Heaven for you, but alſo to aſſure you of it. Chriſts bloud ſhed upon the Croſs, doth ratifie and confirm the Covenant of Grace, *Heb.* 9.16. *And for this cauſe he is the Mediator of the New Teſtament that by means of death, for the Redemption of the tranſgreſſors that were under the Firſt Teſtament, they which are called might receive the promiſe of eternal inheritance*, verſe 1. *For where a Teſtament is, there muſt alſo of*

neceſſity

neceſſity be the deeds of the Teſtator, ver. 17. *For a Teſtament is of force after men are dead.* So then when you ſee Chriſts bloud ſhed, remember God hath promiſed believers pardon and eternal life, and this promiſe is of force. Chriſt hath bequeathed precious Legacies to his people, and his Will and Teſtament is of force, for his bloud is ſhed.

16*thly*. Eye the bloud of Chriſt in the Sacrament, as *innocent bloud*; conſider there, it was the juſt that ſuffered for the unjuſt; in his hands was there no wickedneſs, in his heart no Sin, in his mouth no guile. The innocent bleeds for the nocent. *Mat.* 27.4. *I have betrayed the innocent bloud.* And will it not affect you to ſee innocent bloud thus ſhed?

17*thly*. Eye the Bloud of Chriſt in the Sacrament, as a *copious bloud*: As being ſufficient for you and all the elect of God; as ſufficient for you as if none had been ſaved and juſtified thereby, but your ſelf: There is fulneſs of merit in it, it is a Fountain, *Zech.* 13. 1. *In that day there ſhall be a Fountain opened.* Now a Fountain is:

1. *Living* water, and the bloud of Chriſt is living bloud.

2. It is *running* water. it is communicative it overflows, it feeds the little rivulets: and the channels in which the bloud of Chriſt doth run, are the hearts of Gods Elect.

3. It is *plentiful* water; there is but a little in a Ciſtern, but abundance in the Fountain.

4. It is *inexhauſtible* and *perpetual*, it overflows, and yet it ever flows: ſuch is the bloud of Chriſt, Chriſt hath not expended all the vertue of his bloud upon *David* and *Peter*, and *Paul* and the

Saints that are already got to glory; but there is enough for you, it is a copious bloud, if you consider the real quantity of bloud which Christ at six several times did shed: six times Christ bled for you.

1. In his Circumcision. 2. In the Garden. 3. When he was Scourged. 4. When he was crowned with Thorns. 5. When his hands and feet were nailed to the Cross. 6. When his side was pierced with a Spear. Thus if you consider the real quantity of his natural blood, it was much; but if you consider the supernatural efficacy of it, it was infinite.

18*thly*. Eye the bloud of Christ in the Sacrament, as *perfecting blood*: It was the fruit of his Blood that you have any Grace, and it is the fruit of his Blood that your Grace is growing and increasing Grace. You complain your grace is small, your love is little unto God, your faith is weak and your desires feeble and faint after Christ but Christs bloud should make you perfect. Christ will so moisten your grace, by laying his bloud often at the root thereof, that it shall grow, and you grow from grace to grace, till you come from grace to glory. *Heb.* 13. 20, 21. *Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of his sheep, through the bloud of the everlasting Covenant, make you perfect in every good work to do his will.*

19*thly*. Eye the bloud of Christ in the Sacrament, as *cementing bloud*; as that which soulders the heart and affections of Gods people one to another; we are all made to drink of one bloud, which should provoke us to be of one Heart. As Christ shed his bloud, and thereby manifested

that

that he loved all his people; ſo when we partake of it in the Sacrament, we are ingaged to love one another as he hath loved us, 1 *Cor.*1.13. *Eph* 2.13.14,15,16.

2*othly*. Eye the bloud of Chriſt in the Sacrament, as *ſuch bloud that maketh all you do to be pleaſing unto God*. Your beſt doings would be provocations unto God, had it not been for Chriſts dying. If Chriſt had not dyed, your very praying would have been the provoking of God; it is the ſufferings, and the bloud of Chriſt that maketh all your religious duties to be acceptable unto God. This is the ſweet incenſe which he offers with the Prayers of the Saints, *Rev.*8.4. Through the bloud of the everlaſting Covenant, is that wrought *in* you, and *by* you, which is pleaſing in the Sight of God; and indeed in this reſpect you ſhould eye the vertue and efficacy of the bloud of Chriſt in every Duty; your tears are but *puddle water* and your righteouſneſs but *rags*, without this Bloud of Chriſt.

Thus far to the firſt part of this concluſion, in what reſpect you may eye the bloud of Chriſt in this Ordinance, for the affecting of your heart, and the exciting of your graces, which are next to be ſpoken of, for the improving of the bloud of Chriſt, for your comfort and ſpiritual advantage in this Ordinance.

The Graces to be excerciſed, are chiefly, 1. Faith 2. Love. 3. Deſire. 4. Joy. 5. Sorrow. 6. Hatred unto Sin.

CHAP.

CHAP XI.

Shewing how Faith is to be exercised at the Lords Table.

1. WHen you thus consider the bloud of Christ in the Sacrament, *set faith on work.* A crucified Christ, is the object of justifying Faith; and ore that hath a quick-sighted Faith, will perceive enough in the bloud of Christ; whereby he may resolve his doubts, scatter his fears, supply his wants, as that which is an universal medicine against all Soul-distempers.

Let Faith make use of this Bloud in respect of { *God.* / *Satan.* / *Your self.*

Viz. in { *Appealing* to God. / *Appealing* to Satan. / *Appealing* to your self.

1, When you are at the Lords Table, let your Faith be bused in appealing from this bloud to God, after this manner:

Lord, of my self I am exceeding vile, even by Sin made worse than the very Beasts of the field, than the croaking Toad, or the most venemous Serpent; yet is not here precious bloud which thy Son hath shed to make me precious in thy sight? Though without it I acknowledg I am loathsome and abominable before thee; yet by it I trust I shall become one of thy Jewels,

one

one of those that are honourable in thine eyes: Lord, be not offended for thou thy self thus speakest of thy people, else I durst not have thought it had I not found here thus speaking in thy Prophet Isa. 43. 3. Since thou wast precious in my sight thou hast been honourable and I have loved thee. O Lord, these are thy words, and I believe them and am humbly bold through this precious blood, to apply them with it unto my self.

Lord, I have violated thy Law, and broken thy Covenant, and most fearfully sinned against thee, yet is not here satisfying blood? I was an enemy unto thee, yet is not here reconciling blood? In this, I do believe thou art now my Friend, and my appeased God.

Lord, I was in worse than Egyptian Bondage, a captive to the Devil, a very drudge and slave unto my lust; but is not here purchasing blood? I am bought with it as with a price, which thy Son hath paid for my ransom. Through this I humbly trust I am delivered and redeemed. I am inde d under Soul-pressing wants; I want peace and comfort, I want love unto thee, and more holy fear and dread of thee; but is not here purchasing blood? And will thou be offended if I rely upon thee for supplies, especially since I ask nothing, but what this blood hath bought and purchased for me.

Lord, I have no righteousness of mine own but what is as filthy rags before thee when I would be justified in thy sight; I am ashamed of my prayers, and I blush to see my best performance but is not here justifying blood? Is not a crucified Christ made of thee, to be righteousness to thy people? By thine assistance I fiducially will rely upon this Crucified Saviour, to make me righteous in thy pure eyes, and disclaiming all my Duties, reach forth the hand of Faith to be justified by this blood.

Lord

Lord, I *am a guilty Sinner*, *and my ſins are both many for number*, *and heinous for their nature and aggravating Circumſtances*, *I have ſuch a ſinful heart within this breaſt*, *that* I *know not the man that hath a worſe*. *If my Fellow Communicants ſhould know my heart*, *they would look and ſtare upon me*, *to conſider that* I *that have ſo long profeſſed my ſelf to be thy Diſciple*, *ſhould yet come with ſuch a proud and worldly heart unto thy Table*. I *am guilty of ſins againſt love and light*, *againſt thy mercy and thy judgments*, *againſt thy Spirit*, *and my own Conſcience*; *yea*, *againſt the very Law of Nature written in my heart*, *that every Heathen would abhor to do what* I *have not bluſhed to do*; *yet is not here pardoning blood that can pardon great ſins as well as ſmall*, *and many as eaſily as few*; *will not Mountain-ſins as well as Mole-hill ſins be covered in this blood? Lord thy Son hath dyed for the ſe Sins*, *therefore* I *truſt* I *ſhall not be damned for theſe Sins*, *though by them* I *have deſerved greateſt condemnation*. *Lord*, *for this blood* I *do believe that thou wilt pardon me*, *and by this blood wilt ſeal my pardon to me*: I *truſt in this blood for a pardon*: *yea*, *in this will* I *truſt that thou wilt pardon me*.

Lord, I *am not only guilty*, *but polluted*; *Sin hath as well defiled me*, *as it would condemn me*. *Lord*, I *have a heart as black as Hell*, *as filthy and unclean as the unclean ſpirits themſelves*, *but is not here blood to waſh me as well as pardon me? To purge me from my filth*, *as well as ſave me from the guilt of all my ſins? To this cleanſing blood* I *bring my defiled Soul*, *and* I *will believe that thou wilt rince and make me clean. Lord*, *here is blood*, *and what may hinder but* I *may waſh and be clean?*

Lord, *my ſin hath ſtopped my mouth*, *and* I *cannot plead*

plead my own cauſe before thy Majeſty; but is not here pleading blood? Let that plead for me, this is my Advocate, my ſins do plead againſt me, but there is blood that pleadeth for me, and I do believe thou wilt rather hear the pleadings of thy Sons blood for me, than the pleadings of my own ſins againſt me.

Lord, my ſoul is caſt down within, and I am often filled with thy terrors, till I am almoſt diſtracted: There are many things that do diſcomfort me; my ſins they do diſcomfort me, and my very duties as I do perform them, do diſcomfort me; but is not here comforting blood? Oh! this blood is Aqua vitæ to my ſwooning and dejective ſoul, I will lay the mouth of my faith to the bleeding wounds made in thy Son, and will ſuck and draw till my Soul is comforted.

Alas, O Lord, my ſins have not only made me filthy, but have hardned my heart: ſometimes I may feel it to relent, and to give a little, but otherwhiles it is hard and ſtony within my breaſt: ſometimes I think never heart ſo hard as mine; but is not here heart-ſoftning blood If there be not, let me go away as hardned as I came; but if there be let me feel the vertue and the power of it, in making in me a heart of fleſh. O Lord, I will lay my heart a ſleeping in this blood, and will believe that then it ſhall be ſoftned.

Alas, O Lord, my ſins are very ſtrong and powerful within me, that ſometimes I think they do not only rage but reign: ſometimes they act ſo mightily in my heart, that I am apt to think there is nothing but ſin in my ſoul, and no principle of grace to check and to controul it: My pride is ſtrong, my paſſion is ſtrong, and my luſts exceeding mighty; but is not here

here ſin mortifying bloud, that can take down the ſtrength and power of it? This bloud hath ſubdued it in others, and now I will believe it will ſubdue it in my Soul.

Oh, My Lord, my heart is often dead and dull that I cannot pray with life unto thee, that I cannot be livly in thy Service: fain I would, but lo my heart is dead and cannot: But is not here quickning and enlivening bloud? Why then will thou ſuffer ſuch a heart to be in me? Lord will thou give me leave to apply it to my ſelf, that I may be quickned to thy Service? Yea, I know it is thy will I ſhould do ſo: Now Lord my heart is warm

Thus you may in reſpect of God, by faith make uſe of all the properties of the bloud of Chriſt, you may go on in all the reſt. Let it ſuffice, that I have ſhewed you how faith may be ſet on work in the former particulars.

Secondly, When you thus conſider the bloud of Chriſt in the Sacrament, *ſet faith on work to reply unto the Devil.* He will be with you at the Sacrament to rob you of the comfort and to hinder you of that joy that here you might be filled with: but by faith in the bloud of Chriſt you may reſiſt him: And whatſoever his accuſations are, from ſome of theſe properties of the bloud of Chriſt, you may put the Devil unto ſilence.

Doth the Devil caſt your ſins in your teeth, and rank them in order before your eyes? Doth he tell you of your pride, and ignorance? Doth he tell you of your formal duties, and your want of cloſe walking with God? You may reply, *Oh mine enemy! ſo far as there is truth in thy accuſations, I am as willing to accuſe my ſelf: yea, before I came unto this Ordinance, thou heardſt me accuſe, and judge*

judge and condemn my self; but lo, Oh mine enemy! here is bloud that hath been shed for me, that was not shed for thee; here is bloud to purchase pardon for my sins, which was not shed to pardon thee: Oh how would such a believing reply, make the Devil to slink away, and leave thee to make the best improvement that thou can't of this holy Supper. What sayst thou, Oh thou enemy of my Souls Salvation and Comfort? Hast thou ought to lay unto my charge? It may be he will tell thee of the hardness of thy heart; but thou mayst reply, because I found and felt it hard, therefore I came unto this bloud to have it softened: What now Satan? It may be he will tell thee of thy dulness in thy holy Duties; Thou mayst reply, I did indeed, to the grief and burthen of my Soul find too much deadness upon my heart; and therefore I have brought it to the quickening bloud of my dearest Lord, and he will put life into me. What now, Oh mine enemy? indeed there is nothing that Satan can charge upon you, or bring against you, but from one of these properties of the bloud of Christ, you may put him to the worst. You may go on in any of the rest, as you have occasion to make use of them.

Thirdly, When you thus consider the bloud of Christ, you may *set faith on work, in applying it to your self*; and stopping the mouth of your own Conscience, clamouring against you at the Lords Table, or else rightly and justly accusing of you: For Conscience may know more evil by you than the Devil can. *viz.* many vain thoughts, and inward sinful workings of your hearts: But you may use some of these excellencies of the bloud of Christ, upon grounds sufficient to quiet and to

allay

allay it. After this manner, *Thou tellest me, Oh my Conscience, of such blasphemous, vain, distracting thoughts; and I do subscribe unto my accusation: But lo, O my Conscience! here is bloud that hath satisfied God, and wilt not thou be satisfied? Here is bloud that hath reconciled God unto me, notwithstanding those my sins: And Oh my Conscience, wilt thou not then be reconciled unto me? For the sake of this bloud God is at peace with me, and wilt thou not?* Thus you may procure peace of conscience, and upon lasting ground go away with firm peace concluded betwixt your self and your self.

Let Faith make particular application of this bloud in all its virtues and efficacies, and say, *Look here, Oh my soul! Here is pardoning bloud, and it is thine; here is quickning, softning bloud, and it is thine; here is justifying, sanctifying, pleading bloud and this belongeth to thee.* Thus for the drawing forth of faith to do its work at the Lords Supper.

CHAP. XII.

Shewing how Love, Desire, and other graces are to be excercised in the Sacrament.

II. WHen you thus consider the Bloud of Christ, then draw forth *holy Love* to do its part, as Faith hath done its. And indeed when Faith goes thus before, it will be more easie to act all the rest. Let but Love see with Faiths Eyes,

Eyes, and it will quickly be inflamed. Let Faith make application, and Love will quickly feel the benefit of it, and shew it in its actings: Oh how will Love flutter in your breast, when it shall behold *that* precious bloud that did redeem you and reconcile you unto God! Oh then bespeak your Love for God and Christ: *Look here, O my Soul, what love was this in God to give his Son for thee? what love was this in Christ to give his life and bloud for thee? precious bloud for a vile and worthless Sinner, O look again, O my soul here is pardoning bloud for the a Sinner, and here is softning bloud for the an hardned Sinner: and here is reconciling blond for thee, who was once an enemy unto God. Oh what love is this! Oh never love like to this! Hath God and Christ thus loved thee, O my sinful Soul; and wilt thou not love him back again? Hath God sent his Son to die, and said unto him, O my well-beloved Son, go and die for yonder sinner, and thereby commend my love unto him. O Lord, this love of thine doth overcome me! O Lord, thou hast out-loved me, if now my love were better, thou shouldst have it but such as it is thou shalt have it: Make it more, and make it better, and still it shall be set upon thee. Oh my Soul, canst thou behold justifying blood, and not love him that shed it for thee? Canst thou behold precious, quickning, softning blood, and not love him that laid it down to quicken, and to soften thy heart, and redeem thee from Hell, Sin, and Wrath.*

III. When you thus consider the blood of Christ, then *let desires be upon the Wing*, to fetch in unto your Soul such things that this blood by its efficacy and virtue doth purchase and procure. *O here is pardoning blood! Oh that I could have the pardon*

pardon of my sins; Here is sealing bloud: Oh that I could have my pardon sealed and confirmed to my Soul! Oh that now my sin might be subdued by this bloud! Oh that my dull heart might be enlivened by this bloud! Oh that now my wounded soul and troubled conscience might be healed and comforted by this bloud! Oh that now I may receive more darts of love to God, and faith in Christ, which this bloud hath purchased for me! Oh that now my poor distressed Soul may have rich experience of this softning, quickning, healing virtue of the bloud of Christ, which he hath so willingly and so freely poured out for me.

IV. When you look thus upon the bloud of Christ, *let your Soul rejoyce in God,* and call upon all the powers of your Soul to joy and delight in God and Christ: Oh! *Can you think* that by this bloud you are justified and pardoned, and not rejoyce? that you are redeemed and reconciled to his Bloud, and not rejoyce? Is it *possible* you should feel the quickening power, and comforting influences of this bloud, and not rejoyce? Is it possible you should believe this bloud is pleading for you, and not rejoyce? *O Lord, my Soul doth joy in thee: my Soul doth magnifie the Lord my Redeemer. Oh how good is it to be here? Oh what comfort is this my soul is thus delighted with! Oh What joy is this I feel so warm about my heart! There is no joy like unto it. I never found any joy like unto it.*

V. When you thus consider the bloud of Christ in all those excellencies, Oh then *be grieved that you have so long neglected it,* that you did that which was the cause why precious bloud was spilt: that you should thrust your Sin into his Side, to fetch his bloud from his very heart, *Oh Lord, was I the cause that this bloud was shed? was it*

my

my pride and vain-glory that did set a Crown of Thorns upon this crucified bleeding Christ? Was it my unbelief, and my apostacy from God, that breathed his blessed heart, from whence I see these streams of blood so plentifully gushing forth, that I may be washed therein, and justified thereby! What, was I the cause of it? And yet must I have the benefit of it? Did Christ suffer me to murther him, and stab, and pierce his very heart, and then pardon me, and save me when I had done, O Lord! My soul is grieved, my heart is sorrowful, that I had ever sinned! Lord, I hope if my sins were undone again, I should never do them. Oh that since this blood is shed it might fall upon my heart, that it may be dissolved into tears. Oh that my eye may weep, when I see my Saviours heart to bleed! Oh that my heart may be rent asunder, when I see my Saviours blood to cleave asunder, that this blood may issue forth.

Is this Blood such quickening blood? Then *Lord, I am ashamed that my heart hath been, and is so dull; that I have brought such a dead heart to behold my dying Lord. But if it be a quickening blood, then, O that I might feel and find it to be so!*

Is this such pleading blood? Then *Lord, what did I mean when I did plead so long against it? When I framed arguments and excuses to keep me from coming under the power and influence of it?*

Is this indeed such mortifying Blood? Oh then, *what did I do when I did neglect to bring my lust unto it, but to consult how they may live, when Christ had died that they might be subdued!*

Is there so many precious excellencies in this Blood of Christ? *Oh sinner, wretch, and fool that I was, that did prefer any thing, every thing so long before it, and now so often trample it under foot.*

But

But must I joy and sorrow too? Will not either sorrow keep me from rejoycing or rejoycing prevent my sorrowing? No, both these *may be*, both these *must be*: this mixture, meddly of affection, doth well become a Believer at the Lords Table. You may mourn that your Sins did put Christ to death, and yet you may rejoyce that Christ hath and would die for your Sins.

VI. When you thus consider the Blood of Christ, then let your Soul *hate and abhor your sin that was the cause of its effusion*, and would have hindred (if mercy had not prevented) its effectual timely application. Oh that now your heart might rise against your sins, and that you might hate them while you live, with a perfect and implacable hatred: You do not love to see the Knife that killed your Friend: and will you love to think upon that Sin that killed your Lord? Or will you ever do it with delight? *Oh hadst thou any Love unto thy Lord, Oh my Soul, thou couldst not then but hate thy Sin? Oh now my Soul! Be wrought up to heightned resolution, with greatest indignation and abhorrence to cast away thy Sin. Now, Lord, I see that thou hast loved me, and I will hate my sins: and the more I taste of the sweetness of the blood of Christ, the more thou wilt cause my Soul to hate my Sin.*

Thus I have given you my thoughts for your satisfaction in this question, how you should consider the blood of Christ in the Sacrament, and have your graces exercised when you so consider it.

CHAP.

CHAP. XIII.

Conclusion 5. *Shewing the necessity of Examination after the Sacrament.*

That such as are partakers of the Lords Supper, should enquire after participiation, what benefit they have received thereby.

There are some, that before the Duty take no pains to prepare themselves, and after the Duty do not reflect how they went, nor enquire what was it they got: *After-Reflexion* is necessary as well as *Previous Examination.* What good have I got? should be a question we should put to our selves after every Duty we do perform. Had I any warmth of affection of it? Have I any more love to God, more desires after him, more ability to Duty, to bear affliction, to resist temptation, to walk with God? This you should do after every Prayer you make, after every Sermon you hear, at the end of every Sabbath, and after every Sacrament you receive. For want of this reflection these evils follow.

First, For want of this, many think they *be better, when indeed they be worse.* For want of strict and narrow examination before the Sacrament, they think they had faith in Christ, love to God, and repentance for their sins: but what they had was but a counterfeit of Faith and Love and other Graces, as Hypocrites may have: So for want of reflection *after* the Sacrament, they might think they had some workings of Faith and Love, and sorrow for Sin, and joy in God; and yet it was

was not so, but something like to these, as Hypocrites might sometimes have in their attendance of God at his Table, and in hearing of the Word, and other Duties. Hypocrites might shed many tears at a Sacrament, and might have some flashes of joy through a false apprehension, that this Christ did dye for them, and hath applyed this bloud unto them, and that they are partakers of the benefits of his Death, as Grace, Pardon, Hopes of Heaven, &c. and yet shall be for ever damned for not having any of these in truth and reality; and this mistake is very dangerous, and oftentimes pernicious: In as much as it doth strengthen the *presumption* of these mens hearts, when they do think their Faith is strengthned, and are more confirmed in their false hopes of Heaven and Eternal Life, and often go away rejoycing at the thoughts of their good condition, and yet might be for ever roaring amongst the Damned for their folly and mistake, and might bless God for that which they thought they received from him at the Sacrament, and yet might be for ever cast from God because they had not that grace which they thought they felt working in their hearts therein, therefore after-examination is necessary.

Secondly, For want of examination after the Sacrament, *you will be kept from after-humiliation, and repentance for your sins committed at the Table of the Lord.* If you did review and look back upon the frame of your heart, and find you have miscarryed in your work and management in your Duty, you should see what cause you have of lying low before the Lord for so great Sin, as to get no good by such an Ordinance that tends so much

much to promote the work of Grace in the heart, of them that come worthily to the same. Your Heart, when the Minister broke the Bread, was not broken for your Sin: When you took the bread, your heart was dull and dead, and did not reach forth the hand of Faith, to lay hold upon Christ and his Benefits; and apply them to your self, and so did play the Hypocrite before God and your fellow Communicants: When the Wine was poured forth, and you saw how Christ did shed his bloud for Sinners, you could not drop a tear for your Sins that caused it; or if you did, it was not from a heart sensible of your Sin, or of Gods love unto your Soul; when you took the Cup and drank thereof, you did not remember Christ as you should have done: And while you were present at this Table, your mind was filled with distracted thoughts, and your thoughts were wandring, when they should have been fixed upon God and Christ: And how shall you be humbled for this, if you do not reflect that you are guilty of such Sins: And how if all you confess this before the Lord upon your Knees, when you do not afterwards consider how it was with you at that time? And how great a Sin is this, and how bad is your heart, neither to be affected at the Table of the Lord, nor to be afflicted in your Soul after you are gone, that it was not so with you? This was your Sin while you were there that you got no good thereby? and this is also your Sin, that you do not bewail it when you come away; Whereas it should be lamented from one Sacrament to another that your heart was indeed so bad and out of frame when it should have been delighting in God, and

Loving of God, and Sorrowing for your Sin.

Thirdly, For want of examination after the Sacrament, *you might receive good and not perceive it, nay, perhaps deny it.* As many have Grace, and yet think they have none: So many here might receive good, and yet think it not so: You go away and soon forget the workings of God upon your heart, and the workings of your heart towards God; and so are tempted to believe it was no otherwise with you, than it may be with Hypocrites in this Ordinance: And because you do not seriously consider, and faithfully keep in your remembrance the experiences you had from God, while you were there, you yield to this temptation when you are come away.

Fourthly, For want of reflection after the Sacrament, *You are not so thankful after the duty is done for what you did receive, as else you would be.* Many Hypocrites go away and rejoyce when they should mourn; and many gracious Souls go away and mourn, when they should rejoyce; and both, because they do not afterwards reflect upon the inward workings of their Hearts; to judge of them according to what indeed they were. God did come into your heart and humble it; God did come into your heart and break it: God did come into your heart and caused it to abhor your Sin, and to long after Christ, which you should remember while you live to adore the Riches of his Grace, that he should look upon such Sin and Dust as you are, and cause you to feel such operations of his Spirit, that every time you go into secret you should give him thanks for these his workings upon your heart: And how shall this be done if you do not often reflect how it was with you, when you were there?

Fifthly

Fifthly, For want of reflection after the Sacrament *you will oftentimes take up with the bare performance of the duty and rest in the work done*; and rest satisfied that you have eat and drunk at the Table of the Lord: though you have not eaten the flesh of Christ, nor drunk the bloud: and it is too great a sign that you rest in the work done, when you do not consider afterwards how you have done it, nor enquire, Did I please the Lord while I was eating? Did I please the Lord while I was drinking at his Table? Did I eat in Faith, and drink in Faith? Did I find God coming down into my Soul by his Grace and Spirit, and my Soul ascending up to God by faith and love?

Sixthly, For want of this reflection after the Sacrament, *you will not be so earnestly desirous after renewed opportunities of receiving, nor have such longings in your Soul to come again.* One would think that the entertainment which God gives unto his People at his Table, the smiles that there they see in his face, the love that there they do perceive to be in his heart, and the favours there they receive from his hands, should stir up in their hearts such earnest breathings as these. Oh when might I come again: Oh when shall I be thus refreshed again? Christ was exceeding sweet unto my Soul, his comforts were delightful to my heart: O when shall I return again unto his Table, that I might have more of that which on such a day I found! But if this be so much out of your thoughts, the other will be too much out of your desires.

Seventhly, For want of this reflection after the Sacrament, *you will be less experienced, and less acquainted with the workings of your own heart.* If

you reflect upon what your heart did promise when you were there, and how you have come short of your promise, how your heart did work in hatred unto sin, and how afterwards (if it be not strictly watched) it will be ready to consent and yield unto it; If you thus compare your self what you are at the Sacrament, and what your heart would be if not heedfully observed afterwards, you would be more acqnainted with the deceitfulness of your own heart.

Eightly, for want of this reflection after the Sacrament, *you will be fuller of doubts, and more empty of comforts than else you would be.* Sometimes God did so Powerfully work upon your heart, when you were at his Table in drawing forth your love to him, your hatred to, and sorrow for your sin, that you could not deny that you had grace: But at another time you may lose the sense of this: when it might not be so with you, and when the Devil doth assault you, to perswade you that you have no grace, because now you do not feel the workings of it; but if you would reflect how it was with you at such a time at the Sacrament, you might repel this temptation: Though I do not *now* find the lively workings of my love to God, yet at *such a time* in the Sacrament I did: though *now* I do not find my heart to break, but is dull and out of frame, yet *such a day* in the Sacrament I did: Then I found my sins my burthen, and the breaking of my heart: Then I did feel my heart to burn in love with God and Christ, and this will help to resolve your present doubts, and to expel your present fears, and to resist this temptation of the Devil: But if you do not reflect, you might lose so good an evidence of the truth of your grace.

Ninthly,

Ninthly, for want of this reflection after the Sacrament, *you will be a grief to the Spirit of God* whether you did meet with God or no; whether it was well or ill with you when you were there: *If you did meet with God*, and if he did comfort your heart, or humble you for sin, and do not reflect, you grieve the Spirit of God, that he was so kind and loving unto you, and you so soon forget it to be thankful for it; If *you do not meet with God*, and do not reflect, you grieve the Spirit, that though he be absent himself from your Soul, you do soon forget it to be humble for it.

Tenthly, it argues your end *was not so right as it should have been*: had you aimed indeed at Communion with God, and encrease of grace would you not enquire whether you have attained your end?

Eleventhly, It argues *great carelessness of heart*, and so great a slighting of the benefits of the Sacrament: did you esteem them, you would enquire whether you had enjoyed them.

Twelfthly, It argues *you were not so wise for your Soul as you were for your Body*; not so wise for the things of Heaven, as for the things of this World; for after you have been trading for the things of this Life, you will cast up your accounts to see what are your gains, and what is added to your stock.

Thirteenthly, This will *provoke God in after-duties to withdraw from you*, and to deny that to you in following Ordinances, which you would not so much as enquire whether you had got in former duties.

Fourteenthly, *You may decline in grace, and be-*

on the losing hand, and not easily and quickly perceive it, and fall into a frame of dulness before you are aware.

Therefore let it be your constant practice, as to examine your self before, that you may know your fitness for this Duty; so examine your self afterwards that you may know whether you are the *better* or the *worse* by this duty; for every one is made better or made worse by coming to the Lords Table. Physick makes the Body better or worse: All Gods Ordinances will have their operation; the Word is a savour of life or death to every one that hears it, 2 Cor. 2. 15, 16, So many ate the worse by coming to the Lords Table. 1 Cor. 11. 7. *You come together not for the better but the worse*: That you are not the better, is *satis culpabile*, sufficiently blame-worthy; but that you are the worse, this is *male auneſis*, the aggravation of your Sin. *Grande id nefas, quando medicina non modo non proficit ægro, sed in venenum vertitur.* It goes ill with that man whose Food and Physick is turned into Poyson, and proves to be his Bane; not for his profit, but his detriment.

Here for your satisfaction I shall enquire after these things.

1. *What are the causes that some go to the Lords Supper and receive no benefit thereby?*

2. *How may a believer know when he doth receive benefit thereby?*

3. *What must a believer do if upon this search he findeth some advantage by this Ordinance? And what if he doth not?*

CHAP.

CHAP. XIV.

Containing the Reasons why some receive no benefit by the Lords Supper.

THE Reasons why some are not the better by going to the Lords Table, are such as these:

First, Because *they are not habitually prepared for it*; they have not those necessary qualificationsi nor habitual graces, that *must* be in that mans heart that shall be benefited by the Sacrament; they had no life, and therefore are not capable of growth and nourishment: Growth of grace supposeth truth of grace: They that have not first received a *whole* Christ in the Gospel in all his Offices, cannot receive a *broken* Christ in the Sacrament: They are not united unto Christ, and where there is no union there can be no communion; they are not engrafted into Christ, and therefore they receive no fruit from the Cross of Christ. All the benefit that must come in by the Sacrament, must be by the exercise of grace, of faith, and love, and sorrow for sin, *&c.* but they that have it not cannot exercise it.

Secondly, Because *many that are habitually prepared, may be too slight in actual preparation*: They did not seriously, throughly search their hearts and lives, nor enquire after their sin and wants: They do not solemnly, but slightly pray to God beforehand: They do not quicken their hungrings after Christ, nor go with great believing

expectations of receiving great things from God in this duty.

And God will check you at his Table, by withdrawing himself from you, for your neglect before you came. It may be you were busie about the World when you should have been preparing for your duty: It may be you may be in your shops when you should have been in your chamber, or your closet: It may be God saw you reading your account-book when you should have been reading the History of the death of Christ in the Book of God, and should have been studying the Book of your own heart; God saw you thinking of the World, when you should have been endeavouring to have warned your heart in the believing thoughts of the Blood of God, in the great transactions of mans redemption.

Thirdly, Because *after diligent actual preparation, you have rested in your fore-going duties, and expected that for your preparations sake, which you must only receive for Christs sake.* It is hard to make diligent preparations, and then deny them when we have done and expect all through Christ; and after our most serious preparations to acknowledge them as nothing, and that it will be free grace if God discover himself unto us at his Table. Sometimes you may observe, that after greatest enlargements in secret preparation, you have been most straightned in duty: Not that God is displeased with your diligence in preparation, but that you laid too great a stress upon your Spiritual duties, and mounted them up above their place, and would have made a Christ of your duties, and would have detracted from the merits of Christ, in hoping that from God, because

because you had prepared which you must only hope for, because Christ hath dyed: Not but that you may, and ought to look after your Prayers which you make, and see what returns the Lord doth give you; but there is a difference between an expectation of good things from God *according* to your prayers and preparations, and between an expectation of good things from God *for* your prayers and preparations; and yet you may disclaim this in word, and in your heart secretly too much relie upon them.

Fourthly, Because *God is offended that some sweet and secret sin is too much favoured.* Though there might be no reigning sin in you which is consistent with the state of grace, yet there might be too much connivance and favour shewed to some particular Sin. The reason now why God smiles no more upon your Soul at his Table, may be because you frown no more upon your Sin. God shews no more mercy to you at his Table, because you shew no more severity against your Sin; and must not God take it unkindly when you come to commemorate the death of his Son with too much kindness in your heart to sin, that was the cause of his death.

Fifthly, Because *you were too remiss, and let down your Spiritual watch in the time of receiving.* You lose holy time at the holy Sacrament, by entertaining of, and being filled with vain distracting thoughts; when you are there, you should be careful to do nothing else, and to think of nothing else, but what is pertinent to the duty you are ingaged in; your own heart will be frequently straging if you do not keep it, and the Devil will be injecting thoughts of things of another nature,

or will fill your minds with thoughts of holy things, but not pertinent to your present work: And if you would receive benefit by your receiving, you must say to Satan, as *Nehemiah* to *Sanballat*, when he would have diverted him from building of the Wall, *Neh.* 6. 2, 3, 4. *Sanballat* sent to him, saying, *come let us meet together in some one of the villages; but they thought to do me mischief. And I sent Messengers to him, saying, I am doing a great work, so that I cannot come down: Why should the work cease while I leave it and come to you. Yet they sent unto me four times after that sort, and I answered him after the same manner.* When you are receiving, the Devil would parley with you, but it is to do you mischief, therefore reply unto him, I am doing a great work, so that I have no time to entertain thy suggestions. O mine enemy! I have other things to think upon, here is the death of my Lord, and his love in dying for me to think upon; And why should this work cease, while I entertain thy suggestions? So far as your thoughts wander, so far your work at the Lords Table stands still. And if Satan sollicite you four or more times still answer after the same manner; be as constant in resisting as he is in solliciting, and you will find benefit by the duty, if you ply your work when you are there.

Sixthly, Because *you have not conscientiously endeavoured to live up to resolutions made in former receivings.* Did you not there promise, if God would please to manifest himself unto you, and warm your Heart, and pardon your Sin, and speak peace unto your Soul, you would carefully avoid the like Transgressions? That you would, resist Satans temptations, and be better in every relation

relation, and fill up the duties that God requires at your hands? that you would pray more and pray better; that you would take heed of after-paſſion, if God would pardon your former paſſion; And yet you have come ſhort of all this, not only through unavoidable infirmity, but through careleſneſs and letting dawn your Spiritual Watch. When the temptation hath aſſaulted you again, you have quietly yielded again, and God hath not ſeen as much circumſpection in your converſation as before; and do you think the next time you do receive, that God will not make you go away without the comfort of his Ordinance, who deny to him the care of your converſation? If you would have God to do you good by his Ordinance, you muſt walk ſo holily when any Ordinance is over, that you may meet with God in another, or in the ſame at another time.

CHAP. XV.

Shewing how we may know whether we do good by coming to the Lords Supper.

THat you may know whether ye receive benefit to your Soul by coming to the Lords Supper, you muſt be careful that you do not miſtake; to prevent which, let me premiſe:

Firſt, Take heed that you do not conclude, *you have no benefit at all, becauſe you have not ſo much as you perceive ſome other Chriſtian to have:* For Gods diſcoveries to his people are arbitrary and gradual

graduall when he will, to whom he will, and in what measure he will.

Secondly, Take heed that you do not conclude, *you have no benefit at all, if you have not so much as you hoped for or expected.* You aimed at much, and found but little, yet do not say it was altogether an empty Ordinance to your Soul.

Thirdly, Take heed that you do not conclude, *you have no benefit at all, if you have it not in that particular and kind that you looked for:* It may be you may aim at a great deal of comfort and joy when you went; and God may deny you that, and make you to sorrow and be broken more for your sins; this is Spiritual benefit though not in the way that you look for it.

Fourthly, Take heed you do not conclude the Sacrament *doth you no good at all if you do not sensibly perceive it in the very act of receiving*, or while you are actually under the Ordinance: To have no benefit by it then, is very sad and uncomfortable; but yet limit not the efficacy of the Ordinance only to the time of receiving, but observe how it works with you after it is past; it may be sometimes you may mourn more, and rejoyce more afterwards, than when you were at the Table. Now to resolve your doubt, consider *you do get real benefit by the Lords Supper.*

First, When you find *your heart thereby more strongly engaged to inward and universal holiness.* When you feel your heart more obliged to walk with God with more circumspection and care than you did before.

Secondly, When you find *your faith is more increased*, you can rely upon Christ more fiducially than you could before; when you went, you did purpose

purpose to take Christ upon his own terms, but when you came away, your purpose is more settled, and you are more resolved in Christs way, to venture the everlasting concernment of your Soul upon him.

Thirdly, When you find *your Love to Christ hereby to be more inflamed:* You loved him truly before, but now you love him strongly; your Soul is sick while he is absent, but when he is with you, you are satisfied; he now dwelleth more in your thoughts than before he did, a sign you love him more than before you did.

Fourthly, When *communion with God in the Sacrament is obtained*, and God gives you the meeting. The Ordinance then will certainly do you good, when you find your grace go forth in exercise towards God, and the Spirit of God beating upon your Soul, by the powerful influences thereof affecting of you.

Fifthly, When *your spiritual delight and joy in God and Christ is more raised:* Before you did delight too much in the World, and in your Friends, and in your Riches, and less in Christ; but now more in Christ, and less in these: When you think of God you can rejoyce, when you speak of Christ, your Soul triumpheth in him.

Sixthly, When *your Soul under the sight and sence of sin is more deeply humbled.* If you have not joy in the Sacrament, yet if you have more ingenuous sorrow for your sin, God hath done you good thereby: If you do not come away with a rejoyceing heart, yet if you come away with a weeping eye, proceeding from a true contrite Spirit, bless God for his mercy to you in that Ordinance.

Seventhly, When *corruption and sin is more abated*

ted and become more loathsome to your Soul: When the *thoughts* of sin are more loathsome to you, than the *actings* of it formerly were; When you groan more under the weight and load of sin, and do set your self more resolvedly against it.

Eighthly, When *your desires after full enjoyment of God and Christ in glory are more enlarged*: Here you feel the workings of his Spirit, that makes you long to behold his face in his glorious Kingdom, that the little tast you have of Gods manifested love unto your Soul, makes you almost impatient till God shall take you to himself.

Ninthly, When *your heart is more suspected*, and you walk with a greater Holy jealousie, and you do not lose the end of your going; and that you have as holy fear, that you break not Covenant with God, when his vows are upon you.

Tenthly, When *you set a high valuation and esteem upon this Ordinance, and prefer it before your necessary food*, and find that your Soul desires you may come again, for this very end, that you might meet with more of God another time.

Eleventhly, When *you are more strengthened and emboldned to undergo the loss of all things for Jesus sake*: When you see how Christ hath suffered for you, even unto death, you now count not your very life too dear to lay down for Christ.

Twelfthly, When *you come away truly thankful for what you had, and truly sorrowful you had no more*; If you come away sorrowing, thinking you have not met with Christ, that very sorrow proves you did meet with Christ, else you had not sorrowed, when you think you missed of him: By such things as these judge.

CHAP.

CHAP. XVI.

Shewing how we are to live after we have been at the Lords Supper.

IF you find no benefit, then do theſe three things.

Firſt, Examine *what may be the cauſe* why God withheld the benefit of the Ordinance from you: Why it was, it proved an empty duty unto you.

Secondly, *Greatly bewail this before the Lord,* that through your own miſcarriage, you ſhould loſe the great advantage that might have been received.

Thirdly, *Labour to feel the benefit of the Sacrament by Repentance, and exerciſe of Faith upon Chriſt, when the Duty is over:* and pray for the efficacy of it.

If you had good ſucceſs, do likewiſe three things.

Firſt, Give *to God the glory of it*; take you the comfort, give God the glory.

Secondly, The *more good you get, the more frequent it:* It is good to be often there where you meet with God.

Thirdly, *Let your converſation after the Sacrament witneſs the good that you receive in and by the Sacrament:* You ſay ſo, live ſo, that all may ſee it: An holy, ſutable converſation, in living up to Sacramental Obligations, will convince your ſelf and others that there is ſome real good, that you do get by attending upon God therein.

But

But alas! how few do live as becometh those that have been at the Table of the Lord? If you did but listen to their discourse as soon as they are gone from this Ordinance, you should hear some talking presently of the World, or of something impertinent to what they have been about: If you did but follow them from the Lords Table to their own, what unsavory words should you hear from them? How frothy and vain is their discourse: And if you observe their actions, even upon the same day, and sometimes in the same hour that they have been eating and drinking at the Table of the Lord, you would perceive that they have presently forgot where they have been, and what they have been doing, and the obligations that there were laid upon them to live better. You should see one drunk with passion, and another filled with carnal mirth, another careless in the after-duty of the Sabbath: trace them in their lives in the week following, and you shall see them as worldly, as vain, as negligent as others that never had been at such an Ordinance.

Therefore that I might be instrumental (and Oh that I may) to stir you up to live as becomes those that frequent the Lords Table, I shall speak to these three things.

First, *Why you should give all diligence in endeavouring to live sutable to the obligations laid upon you at the Table of the Lord.*

Secondly, *How you should live and walk after the Sacrament, that your conversation might be sutable to your Sacramental Obligation.*

Thirdly, *What are the aggravations of this sin, in not living as becometh those that have been at the Table of the Lord.*

First,

First, It requires your utmost diligence to endeavour to live suitable to the Sacrament if you consider,

1. *That your priviledges are greater than the priviledges of many others* whom God doth not invite, nor call (while such) to come unto his Table: God honours you above the wicked in the world, above the ungodly and prophane; and the greater your priviledge and dignity is, the greater should your diligence be in living up to after-duties. *Mephibosheth* esteemed it a great dignity and favour that he should eat bread at King *Davids* Table, 2 *Sam.* 9. 7, 8. And is it not a great dignity to eat of the Bread of Life, at the Table of the King of Heaven?

2. *The Devil will be assauiting you with new temptations to draw you unto sin, after you have been at the Table of the Lord.* If God hath spoken peace unto your Conscience, the Devil will be endeavouring to break your peace: If you have got a pardon of your old Sins, he will be tempting you again to the committing of new; and the greater discoveries you have had of God, when you were there, the greater will his Temptation be to draw you into Sin, when you come from thence. When Christ was baptized, aed God had owned him by a voice from Heaven, then he was tempted by the Devil, *Mat.* 3. 17. and 4. 1. And if the Devil be diligent to tempt you after such a duty, would not you be diligent to resist him? Or, if you be not, is it not likely you will do something that will be unbecoming one that hath been at this Ordinance? Let you your self be Judg.

3. *You are to go again in the following week unto our worldly busines and employments*, and to trade in things below; and how soon will you close the sense

ſenſe of Gods love, and the ſweet delight your Soul was filled with, by dealing in the world, if you are not watchful?

4. *Your own heart is apt to grow cold and dull again, after you have been warmed and heated in the Sacrament:* Therefore you muſt be diligent after ſuch a duty. The water that is heated by the fire, ſtill retains a principle that induceth it into its former coldneſs, when it is removed from the fire: and ſo doth your heart.

Secondly, If you would walk and live as becometh one that hath been at the Table of the Lord; you muſt,

1. *Endeavour to live and walk as Chriſt did,* when he was here upon the Earth. When you have been commemorating Chriſts death, you muſt come away purpoſing to imitate his life. For as Chriſt in his ſufferings hath left us an example how we ought to ſuffer, 1 *Pet.* 2. 21. So Chriſt in his life hath left us an example how we ought to live, *John* 6. 2. Then you will walk ſutably to that Ordinance, which is a Commemoration of Chriſts death, when you tread in his ſteps, while he lived upon the Earth.

2. *Walk and live as one, that is redeemed by the Blood of Chriſt ſhould, live.* In the Sacrament you have ſeen the greatneſs of the price that was paid for you to redeem you from the Torments of Hell, from the Wrath of God, the Curſe of the Law, the Power of Sin: Here it is, you ſee you are redeemed and bought, and therefore you are no longer your own, but his that died for you, 1 *Cor.* 6. 19. —— *And ye are not your own,* ver. 20. *For ye are bought with a price; theerfore glorifie God in your Body and in your Spirit, which is Gods.*

Oh

Oh how ſhould a man redeemed from eternal Torments walk and live!

3. *VValk and live as one that hath been ſealed up to the day of redemption ſhould live.* In the Sacrament you do not only ſee that you are redeemed, but alſo that you are ſealed unto the day of redemption: you are aſſured of Heaven and eternal Life, and Oh how ſhould a perſon that in the Sacrament hath had the ſeal of the Covenant of grace aſſuring him of life and glory, walk and live!

4. *VValk and live as one to whom the Lord hath ſpoken peace ſhould live.* In the Lords Supper God hath told you, he is reconciled unto you, he hath ſaid unto you, my Son, my Daughter, *be of good chear, thy ſins be forgiven thee*: Then go and live, as one pardoned by the Lord ſhould live.

5. *VValk and live as one that hath renewed his Covenant with God ſhould live.* Be as ſtrict againſt ſin after the Sacrament, as you did purpoſe when you were there. God hath avouched himſelf to be your God, and you have avouched your ſelf to be the Lords, then live accordingly.

6. *VValk and live as one that hath ſeen ſuch ſights at a Sacrament as you have ſeen.* Here you have ſeen the dreadful wrath of God againſt ſin, the ſeverity and the ſtrictneſs of his Juſtice againſt Sin: Here you have ſeen the evil againſt Sin, and the deſerts thereof here you have ſeen what a precious thing the Soul of man is, by the price that was paid for it: Here you have ſeen the Love of God and Chriſt to poor ſinners: then live in that fear of Sin, with that care of your immortal peecious Soul, as one that hath had ſuch ſights ſhould do.

But more particularly:

1. After

1. After you have been at the Table of the Lord, *you must make Conscience of abstaining from those sins that there you did bewail*, that there you sorrowed for: To weep for sin at the Sacrament, and to indulge it when you come away is great hypocrisie. Will you (while there) seem to be grieved for your sin, and yet afterwards be unwilling to forsake it? Did you resolve against it, or did you not? If you did not, the Lord forgive you, your sin is great, and your love to sin was great, when you would not so much as purpose to leave your Sin, nor resolve against it: No, not when you saw what Christ hath suffered for Sin: If you did, then do as you did purpose and resolve; especially, watch most against that sin, that you have oftenest found prevailing against you, that your heart is almost ready to yield unto, and your Conscience did most reproach you for, when you were at the Table of the Lord. Your endeavour must be against all Sin, but chiefly against your chiefest Sin. Oh never smile upon your Sin, which you see hath put to death your Lord the Prince of life!

2. *After you have been at the Sacrament, be conscious in discharging of other duties, which this Ordinance doth engage you to.* Yield obedience to the commands of God, which he hath given you to be the rule of your life: this was your duty before, but now there is another bond to tye you to it, there is a *superadded* obligation laid upon you so to do; and your neglect and disobedience will be more heinous if you do not.

First, Be more frequent and more fervent in *your secret adresses unto God.* Besides your worshipping God in your Family (which some that come

come to the Table of the Lord do shamefully neglect, be much with God alone. Oh how should you love and delight to have communion with God in secret, when no eye doth see you, but the eye of God whom you have seen in the Sacrament, and hath given his Son to you and for you!

Secondly, *Labour after growth in grace*: This should have been in your desires before you went, and it should be your *endeavour* when you come from thence, to have more love for God than you had before, to have stronger Faith in Christ than you had before, to have more delight in God and Christ, and more ardent desires than you had before.

Thirdly, *Be more resolved to suffer, and to dye for Christ, than you were before.* At the Lords Table you have seen what Christ has done and suffered for you, be you thereby more resolved not only to do, but to suffer also for his sake: be not only more eminent in your active, but more patient in your passive obedience than before.

Fourthly, *Live in love with all that are partakers of the same benefits with you.* Yea in this Ordinance you have an example of loving your very enemies as Christ did when he died for you; but a more special and particular love you are taught to have to all the Members of Christs mystical Body, when you see in this Ordinance, how Christ hath loved them all, *Eph.* 5.2. *Walk in love as Christ hath also loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.*

Fifthly, *Be not so afraid to dye after you have seen the death of Christ in the Sacrament represented to you.* Christ hath conquered this enemy, he hath made death your friend to open the door to you; that

you

you may go in and live with him, who had dyed for you.

Thirdly, If you do not live as becomes one that hath been at the Table of the Lord, consider the greatest of yo r Sin in these aggrivations of it. If you live a lose and carnal life, after you have partaken of this Ordinance.

1. *You break Covenant with God*, and those promises which you made to him of better obedience, you did again resign your self to be the Lords; If you did not, that was your sin, if you did, and do not answer it in your life; this is your sin.

2. *You dishonour Christ*, if you live not sutable to this Ordinance: you profess your self to be one of his Disciples, else what did you there? If you be, and do not live accordingly, you dishonour him whom you there had seen so much vilified and reproached by others for you, and yet shall he be reproached by other by reason of you?

3. *You do grieve the Spirit of God*, if you live not holily after the Sacrament: Did not the Spirit of God come and bear you witness that you were a Son of God, and did secretly and powerfully perswade your heart, that God through the death of his Son, was reconciled to you, and that your sins were pardoned, and that your Soul should be saved when you dye? And must not this be a grief unto him, to see you walk so unworthy of his love.

4. *You discredit your Profession*, and cause the Holy Ways of God to be evil spoken of, if you lead not a holy life after you have been at the Table of the Lord. Those that will not be holy themselves, will blame you, and reproach your profession if you

you be not holy. Such a man goes to the Sacrament, and yet will be unjuſt, and yet is vain in diſcourſe, and we ſee but little difference betwixt his liſe and ours, and ſo will be hardened in their evil ways, and be prejudiced againſt religion, by the unſutable converſations of thoſe that do profeſs it.

5. Falling into Sin, which you have purpoſed and reſolved againſt at the Lords Supper, *will more deeply wound your conſcience, and diſturb your peace*; When conſcience ſhall tell you, you reſolved againſt this ſin, and yet you have committed it; you promiſed to be more watchful againſt the occaſions and appearances of this evil, but you have willfully run into the commiting of it, or when tempted to it, you willingly conſented.

6. Unſutable walking after you have been at the Lords table, *will cauſe you to loſe much of your holy confidence when you go again.* It will much hinder your application of Chriſt unto your ſelf that you cannot with that holy confidence ſay, *This Chriſt did die for me*; eſpecially if you be not deeply humbled for your falling before you come again.

7. Unſutable walking after this Ordinance *will provoke the Lord to withdraw from you*, and leave you in a deſerted ſtate, to leave you in the dulneſs and the deadneſs of your heart, to take away his comforts from your heart, und to conceal his love from youa Soul, till you learn to walk more worthy of it.

8. Uuſutable walking after this Ordinance *will be great unthankfulneſs unto God* for the giving of his Son, and all the priviledges you have been partakers of by him. It is not your praiſing God with your lips, but chiefly with your lives; not only

only in your words but principally in your works, that will prove you truly thankful unto God. All that God requires from you, for all the bleſſings purchaſed by the death of Chriſt, and made over to you in the Sacrament, that you ſhould be thankful unto him, and to improve them to his praiſe and glory; but you cannot have a thankful heart, if you have not a ſutable converſation.

Theſe are ſome of thoſe evils and aggravations of your ſin in this reſpect, which you ſhould be careful to prevent; that in nothing you may provoke your God to anger and diſpleaſure, but behave your ſelf *before* and *in*, and *after* your participation of this holy Ordinance, that God may delight in you through Chriſt, and might welcome you to his Table here, and to his Kingdom when you leave this World; where you ſhall be filled with thoſe delights and joyes, of which you have a taſt in this imperfect ſtate at the Table of the Lord.

A ſhort Dialogue between a Miniſter and a private Chriſtian, that deſires to partake of the Lords Supper.

Chriſtian,

SIR, if it will not be an interruption to you in your work, I deſire your advice and counſel about a duty that concerns my Soul.

Miniſter, It is the work which God hath committed to my charge, to further Souls in their way to Heaven, and direct them in their duty in order thereunto; therefore

therefore if your busin ss with me be such, tell me what it is you do desire.

C. My earnest desi e is to partake of the Sacrament of the Lords Supper.

M. *Did you never yet receive this Sacrament?*

C. No.

M. *Why have you lived so long in the neglect of this Ordinance?*

C. Because I have been full of doubts and fe rs concerning my fitness for it.

M. *Have you then got your doubts resolved? and are you perswaded that you are an invited gu st unto this Holy Supper?*

C. Sometimes I have some hopes that God doth call me to it, but sometimes I fear that I am not prepared for it and therefore I beg your direction what I ought to do.

M. *You know that a Minist r cannot look into your heart, nor infallibly discern, whether you have grace or no; should you not then rather search and examine your self, since you may know the state of your own soul, which another cannot?*

C. I know that n man can know my heart, and whether I be fit before God; but you may take account of my knowle ge in order to it; and if I speak the truth and do not lie (which in the presence of God at whose Tribunal I must shortly stand, I promise) while I declare to you the workings of the Spirit of God upon my Heart, you may tell me from the Word of God, what my condition is; neither do I come to spare my pains in examining of my self, but that thereby I might be the better enabled for it.

M. *Are you willing then that I should try your knowledge concerning the Lords Supper, and enquire*

into the grounds and reasons of your hopes, why you think you are fitted for this Duty?

C. I ought always to be ready to give an answer to every man that asketh me a reason of the hope that is in me, much more to such whom God hath set to watch for my Soul, and especially when I declare to partake of the Lords Supper,

M. *Tell me then what is the Lords Supper?*

C. The Lords Supper is the Second Sacrament of the New Testament, 1 *Cor.* 11. 25. instituted by Christ, *Luke* 22. 19, 20. wherein by the signs of Bread and Wine, and the actions that concern the same, *Mat.* 25. 26, 27. we shew forth his death, 1 *Cor.* 11. 26. and God signifieth, sealeth, and exhibiteth the Body and Blood of Christ, 1 *Cor.* 11. 26. with all the benefits of his death and passion, to every worthy Receiver, for his spiritual nourishment and growth in grace.

M. *Why is it called the Lords Supper?*

C. Not because it is appointed a Supper to us, but because Christ sitting at his last Supper, ordained it instead of the passeover, *Mat.* 26. 26.

M. *How long is the Lords Supper to continue in the Church?*

C. Till Christs coming in Glory, 1 *Cor.* 11. 26.

M. *Is it the duty of Believers to receive the Lords Supper?*

C. Yes

C. Yes: Else, 1. They disobey Christs command, *Luke* 22. 19. 2. Slight Christs love in appointing it for them. 3. Neglect a profitable means for their growth in grace. And 4. provoke God to a great displeasure, *Mat.* 22. 2. to *v.* 9.

M. *Is it the duty of Believers often to partake of the Lords Supper?*

C. 1. Christs command, 1 *Cor.* 11. 26. 2. The Apostles practice, *Acts* 2. 42. and 20. 7. 3. Their own necessity, being often dull, *John* 20. 9. and often doubting, *Mat.* 28. 17. and often backward to believe, *Luke* 24. 25. or to remember Christs Doctrine about his death, *Luke* 24. 5 6,7,8. their often spiritual wants, *Phil.* 4. 19. their too often decayes in grace, *Rev.* 2. 4. and 3. 2. their often sinning against God, *Jam.* 3. 2. and their often need of cleansing by the Blood of Christ, *John* 13. 8. 1 *John* 1. 7. and often need of pardon, *Mat.* 6. 12. do require that believers should often partake of the Lords Supper.

M. *Do Hypocrites and Unbelievers eat and drink Christs Body and Blood.*

C. No: such receive only the outward Elements.

M. *Is not then their case dangerous?*

C. Yes: Because 1. Their sin is great, being guilty of Christs body and blood, 1 *Cor.* 11. 27.

They eat damnation to themſelves, *v.* 29. 3. Are ſickly, and do dye for their ſin, *v.* 30. For this God caſts ſome mens bodies to the grave, and their Souls to Hell.

M. *What courſe then muſt you take to prevent this ſin and danger?*

C. I muſt give all ſerious diligence to prepare my heart for ſo great a work

M. *Why do you think preparation is ſo needful?*

C. Becauſe, 1. All men are naturally unfit. 2. After Converſation, believers are often indiſpoſed for it. 3. God will come and view his Gueſts, *Mat.* 22. 11. 4. We have to do with the Blood of the Son of God. 5. Many duties here do meet. And 6. God hath made great preparations for us.

M. *How muſt you prepare your ſelf for the Lords Supper?*

C. By a ſerious narrow ſearch of my heart, whether I have thoſe graces which God requires in worthy receivers; and by fervent ſolemn prayer.

M. *What are thoſe graces which God requires in your worthy Receivers?*

C. Knowledge, Faith Love to God Repentance, and New Obedience.

M. *Why is Knowledge neceſſary?*

C. Becauſe without knowledge the heart cannot be good, *Prov.* 19. 2. Nor can a man elſe examine himſelf, or diſcern the Lords Body.

M. *What knowledge is neceſſary?*

C. It is neceſſary to know how we were created, how we fell from God, and how we are recovered.

M. *How were we created?*

C. After the Image of God, *Gen.* 1. 27. in Knowledge,

ledge, Righteouſneſs, and Holineſs, *Col.* 3.10. *Eph.* 2. 24.

M. *How came we then to be ſo ſinful and miſerable?*

C. By the firſt tranſgreſſion of our firſt Parents, *Rom.* 5. 12, 18.

M. *Wherein conſiſts the ſinfulneſs of our eſtate, by reaſon of our firſt Parents fall?*

C. In the imputation of *Adams* firſt ſin, *Rom.* 5. 19. The privation of the Image of God which we had at firſt, *Rom* 3.10. And in the propenſity of our hearts to the vileſt ſin, *Gen.* 8.21. and 6.5.

M. *Can you declare more particularly the ſinfulneſs of the ſeveral faculties of the ſoul and members of the body?*

C. The underſtanding is dark and ignorant, 1 *Cor.* 2. 14. *Eph.* 4. 18. An enemy to God, *Rom.* 8.7. Vain, *Epheſ.* 4. 17. The will is ſtubborn and rebellious, *John* 5. 40. *Mat.* 23. 37. Unable to chuſe good, *Phil.* 2. 13. The Conſcience is defiled, *Tit.* 1. 15. In ſome ſeared, 1 *Tim.* 4. 2. Erroneous, *John* 2. 19. Doubting, *Rom.* 14. 23. The heart is as hard as an Adamant, *Zech.* 7. 11, 12 The affections turned from the beſt objects; the *liking* Affections which would be placed upon God are towards evil; Naturally men *love* pleaſures more than God, 2 *Tim.* 3. 4. And riches, *Mat.* 19. 21, 22. And themſelves, *Mat.* 16. 24. And their relations, *Mat.* 10. 37. And deſire any thing rather than God and Chriſt, *Iſa.* 33. 2. *John* 21. 14. And delight in evil, not in good, *Prov.* 2. 14 Their *diſliking* affections which ſhould be againſt Sin, are againſt God: *Haters* of God, *Rom.* 1. 10. *Grieving* at Gods goodneſs to

others, *Matth.* 20. 11. to 16. The memory apt to forget good. *Heb.* 12. 15. *Deut.* 8. 10, 11, 14. To remember evil, *Ezek.* 23. 19, 21. And when it remembers good, it is for a wrong end, *Mat.* 27. 63. So all the members of the body are instruments of Sin, *Rom.* 6. 19. Eyes are full of Adultery, 2 *Pet.* 2. 14. Feet swift to sin, Throat, Tongue, Lips, Mouth, full of sin, *Rom.* 3. 13, 14. 15.

M. *Wherein will the knowledge of this sinfulness of man be useful to you when you go to the Lord's Table.*

C. It will be an help to break my heart when I am there, that I should be such a bundle and lump of sin: to feel a need of Christ, and to admire the Love of God in sending his Son to dye for such a filthy, loathsome, and polluted wretch.

M. *What is the misery of that estate into which man fell?*

C. The punishments that are due to man for sin, are, 1. All temporal miseries, as Gods curse upon the creatures, *Gen.* 3. 17. *Rom.* 8. 20. Upon his estate, *Deut.* 22. 17. Children, *v.* 18. And all he takes in hand, *v.* 20. Sicknesses, as Plague. *v.* 21. Consumption, Feaver, Agues *&c. v.* 22. 27. *Levit.* 26. 19. Famine, *Deut.* 28. 22, 23, 24. Madness, *v.* 28. Death, *Rom.* 6. 22. *Gen.* 2. 17. and 3. 10. Yea. all the curses that are written in the Book of God, *Deut.* 29. 20, 27. And that are not written, *Deut.* 28. 61. 2. *Spiritual miseries.* By nature man is dead in sin *Eph.* 2. 1. A Child of wrath, *Eph.* 2. 3. And of the Devil: *John* 8. 44. Loathsome to God. *Ezek.* 16. 5. A Stranger to him, *Eph.* 2. 19. Under blindness of mind, *Isa.* 6. 9. In danger of Hell, but

but doth not see it. *Rom.* 11. 8. Nor fear it, *Deut.* 29. 19. Insensible of sin, *Isa.* 48. 4. But sometimes filled with such horrour of conscience, thet he is weary of his life, *Gen.* 4. 13, 14. And will dye by his own hands rather than bear it, *Mat.* 27. 3, 4 5. Hath a Reprobate mind, *Rom.* 1. 28. And vile Affections. *Rom.* 1. 26. Is under the power of the Devil, *Eph.* 2. 2. And of lusts, *v.* 3. And is prone to unnatural wickedness, *Gen.* 19. 5. Indeed this is his misery, that God is angry with him every day, *Psal.* 7. 11. And that nothing he can do doth please God, *Rom.* 15. 3. *Eternal miseries*: As banishment from the comfortable presence of God for ever, *Mat.* 25. 9. *Thes.* 1. 9. The pains of Hell, *Rev.* 20. 15. In a Lake of fire and Brimstone, *Rev.* 21. 8. That shall never be quenched, *Mark.* 9. 44. With the company, of cursed, tormented, and tormenting Devils, *Mat.* 25. 41. Where the worm shall never dye, *Mark* 9. 46. And the torment shall be easeless, *Luke* 16. 24 25. Remedileſs, *verse* 26. Endless. *Rev.* 14. 10. 11.

M. *Wherein will the knowledg of this promote your fitness for the Lords* Supper?

C. It will make me the more importunately to cry for mercy, *Luke* 18. 13. To see my need of Christ, *Mat.* 9. 12. To hasten to him, and believe on him, *Acts* 19. 29. to 35. To value Christ above all, *Phil.* 3. 7, 8. To confess my Sins, *Luke* 15. 18. And to grieve for them, *Acts* 2. 37.

M. *By whom are you recovered from this sin and misery?*

C. By Jesus Christ alone, *Acts.* 4. 12.

M. *Who was Christ.*

C. The Eternal Son of God, *Psal.* 2. 7. Who

became men, *John* 1. 14. Who was and is God, *John* 1. 1. and man 1 *Tim.* 2 5. In two distinct Natures, *Mat.* 22. 41. to 46. and *Rom.* 1. 3, 4. And one person for ever, *John* 3. 13.

M. *Why was it necessary that the Mediator betwixt God and Man, should be both God and Man?*

C. If he had not been man he could not have dyed, 1 *Tim.* 6. 16. And if he had not been God, his death had not been satisfactory for our sins nor have purchased his Church, *Acts* 20. 28.

M. *How doth Christ redeem us from every sin and misery?*

C. By executing the Office of a Prophet, *Acts* 3. 22. Priest, *Heb.* 5. 6. and King. *Psal.* 2. 6.

M. *Why was it necessary that Christ should execute this three-fold Office?*

C. To cure us of a three-fold misery that we lay under.

M. *What was the first?*

C. We were blind and ignorant, *Mat.* 19. 14. and 22. 16, 17. 19. 24 26. Therefore he became a Prophet, to reveal to us the Will of God for our Salvation *John* 1. 18.

M. *What was the second?*

C. We had sinned and could not satisfie the Justice of God, *Mic* 6. 6, 7. Therefore he became our Priest, by dying to satisfie Gods Justice, and to intercede for us *Isa.* 53. 4, 5, 6. *Heb.* 7 25.

M. *What was the third?*

C. We were weak, *Rom.* 5. 6. and could neither turn to God, *Jer.* 31. 18. and 17. 14 *Lam.* 5. 21. nor subdue our enemies *Mark* 5. 3. to 14. Therefore he became our King, to subdue us to himself, *Psalm* 119. 3. And to save us, *Isaiah* 33. 22. And

to

to return and conquer his and our enemies, *Iſal.* 110. 1. 1 *Cor.* 15. 24, 25, 26.

M. *How are we made partakers of Chriſt and his benefits?*

C. By Faith, *John* 3. 16. *Acts* 13. 39. *Epheſ.* 2. 8.

M. *What is faith?*

C. It is an hearty receiving of Chriſt for Lord and Saviour, *John* 1. 12. Or a reſting upon Chriſt alone for Salvation.

M. *Why did you ſay that Faith is neceſſary to worthy receiving?*

C. Becauſe 1. Without Faith it is impoſſible to pleaſe God, *Heb.* 11. 6. and we ſhould not diſpleaſe him at his Table, 2. By Faith we are the Children of God, *John* 1. 12. *Gal.* 3. 26. And this is Childrens bread, and Gods Houſhold Proviſions: And we are not of the Houſhold of God, till we are of the Houſhold of Faith *Epheſ.* 2. 19. *Gal.* 6. 10. 2. The Lords Supper doth not ſanctifie unbelievers, but unbelievers prophane the Lords Supper, *Hag.* 2. 12, 13, 14. 3. Becauſe of many Scripture expreſſions, ſetting forth the uſefulneſs of Faith, it is the food of the Soul, and at the Lords Supper we ſhould come to Chriſt, *John* 6. 35. It is the mouth of the Soul *John* 6. 35. And there we would feed upon Chriſt. It is the hand of the Soul to receive Chriſt, *Joh* 1. 12. And we ſhould take Chriſt, when we take the Bread; It is the eye of the Soul, *Iſa.* 45. 22. And there we ſhould behold our Crucified Lord, it is the Life of the Soul, *Gal.* 2. 20. And a dead man cannot feed upon Chriſt.

M. *Why did you ſay that Repentance is neceſſary to worthy Receivers?*

C. Becauſe, 1. We are to judge our ſelves, 1 *Cor.* 11. 31. 2. A ſoft heart will receive the impreſſion of this Seal. 3. Becauſe a man is to turn from Sin when he comes to the Lords Table.

M. *Why did you ſay that love to God is neceſſary?*

C. Becauſe it is uncomfortable to ſit down at the Table of an enemy, but dreadful and dangerous to ſit down in our enmity at the Table of the Lord: If a man keep up his fellowſhip with the Devil, he provoketh God if he comes to his Table, 1 *Cor.* 10. 21, 22.

M. *Why did you ſay that new Obedience is neceſſary?*

C. Elſe a man will come in his rebellion. God prefereth obedience before ſacrifice, elſe a man doth not receive out of obedience unto God, but for ſome ſiniſter end. A diſobedient liver cannot be a worthy receiver, nor have communion with God, 1. *John* 1. 6, 7.

M. *If theſe things be ſo neceſſary, doth it not concern you to examine whether they be wrought in your heart?*

C. Yes.

M. *What are the ſigns of true Faith?*

C. 1. A priſing of Chriſt above all things in this word 1 *Pet* 2. 7. 2. Willingneſs to receive him into the heart upon Goſpel terms, for Lord and Saviour. *John* 1. 12. If it purifie the heart, *Acts* 15. 9. 4. If it be fruitful in good works, *James* 2. 17. 5. If it enable us to overcome the world, 1 *John* 5. 4.

M. *How do you know you love God?*

C. Becauſe, 1. I am grieved at his abſence, and cannot be ſatisfied till I find him, *Cant.* 3. 1, 2, 3. 2. By my deſire to be like him, and love to thoſe that

that are like him, 1 *John* 4 7. 12. 3. By my hatred unto ſin, *Pſal.* 97. 10. 4. By my obedience unto his command, *Exod.* 20. 6. *John* 14. 21. 23. 5. By my deſires to have and part with all for him that he might have the predominancy of my love, *Mat.* 10. 37. 6. By my grieving when he is diſhonoured by my ſelf or others, *Pſal.* 51. 4. 119. 52. 136. 151.

M. *How do you know you have Repentance for ſin?*

C. Becauſe, 1. My ſoul groans under it as a burthen heavier to me than my affliction, *Luke* 15. 16. 18, 19, 21. *Matth.* 11. 28. 2 Becauſe I am aſhamed of my ſecret ſins before God, that never expoſed me to ſhame among men, and loath my ſelf for all *Ezek.* 6. 5. 4. Becauſe I deſire to forſake all Sin, even the deareſt, *Prov.* 28 13. 4. Becauſe what I cannot get free from, I fight againſt, that Sin might never have a peaceable poſſeſſion in my heart. *Gal.* 5. 17.

M. *How do you know the truth of your new Obedience?*

C. Becauſe, 1. My obedience ſprings from a new principle, love to, and fear of God, *Deut.* 10. 12, 2. Is guided by a new Rule, not by my own will, but the word of God, *Gal.* 6. 16. And 3. I aim at a new end, the Glory of God, 1 *Cor.* 10. 31.

M. *But if a man cannot ſay, he loves God, and ſay, he hath faith, but yet finds he hungers after Chriſt and thirſteth for him, may he come to the Lords Table?*

C. Yes, 1. Becauſe aſſurance is not neceſſary. 2. Becauſe weak believers have a right unto it. 3. Becauſe God inviteth thoſe that hunger and thirſt, *Iſa.* 55. 1 *John* 7. 37. 4. Chriſt pronouncing them bleſſed. And 5. promiſeth that they ſhall be filled, *Mat.* 5. 6.

M

M. *But would it not tend much to your comfort at the Lords Table, to know before you go that Christ standeth for you in particular?*

C. Yes because then I might say here is bloud, and it was shed for me, &c.

M. *How may you know that Christ did for you in particular?*

C. If I be one of his people, *Mat.* 1. 21. and this I am, if I be willing to be, to do, to suffer what Christ would have me, *Ps.* 10. 12. 2. If I be one of Christs Friends doing his commands, *John* 15. 13, 14. 3. If I be dead to sin, *Gal.* 16. 14. 4. If I live to Christ, 1 *Cor.* 5. 15. I may conclude he died for me, *Gal.* 2. 26.

M. *If upon serious search you find these graces wrought in your heart: is it necessary you should spend some time in solemn Prayer before you go?*

C. Yes, because, 1. I cannot act what grace I have without Gods assistance, *Job.* 15. 8. 2. The duty is solemn and weighty. 3. Though God will give the blessings of the Covenant of grace yet he will be sought unto for them, *Ezek.* 36. 37.

M. *Is it sufficient for your worthy receiving that you have found these graces in your hearts and prayed to God before you go?*

C. No, But I must see that my end be right, and that I behave my self as I ought, while I am there.

M. *What is your end in going to the Lords Table?*

C. My end must be, 1. To have communion with God, 2. To encrease my faith in Christ, and love to God, 3. To further my joy in the Holy Ghost. 4 My peace of Conscience. And 5. Hope of eternal Life. 6. To renew my covenant with God. 7. To quicken me to obedience. 8. To make

make me thankful to God for his mercy bestowed upon me in Christ. 9. To get power against my sins. And 10. Especially to remember and shew forth the death of Christ.

M. *What remembrance must this be of the death of Christ?*

C. Not an Historical remembrance of Christs death only for so the Devils remember that Christ had died, but such a remembrance that should affect my heart with love to him, desire after him, joy in him, with sorrow for my sin that caused his death and whereby I might answer all the charges of the Law, the clamors of my conscience, and the accusation of the Devil, *Rom.* 1. 33. 34.

M. *Having found the truth of grace in your heart, and that your end is right, what must you do when you are there?*

C. Give all diligence in endeavouring to draw my graces into act.

M. *What are those Graces that you must endeavour to exercise when you are at the Table of the Lord?*

C. Faith, love to God and Christ, sorrow for sin, desires after Christ, and thankfulness.

M. *What means will you use when you are there to exercise these graces?*

C. Sometimes I will meditate upon such things as are here offered to my thoughts from this Ordinance, tending thereunto; and sometimes put up ejaculations unto God, that he would please to help me.

M. *What would you meditate upon at the Lords Table to this end?*

C. 1. Sometimes I would think upon the love of God and Christ. 2. Sometimes upon his wrath and severity against Sin? 3. The hainous nature of

of sin. 4. The preciousness of my soul. 5. The sufferings of my Lord. 6. Of my sitting with God in his Kingdom. And 7. The priviledges I am made partaker of, in this life by the death of Christ.

M. *What are those priviledges purchased by the death of Christ sealed in the Sacrament, the believing thoughts whereof will tend to warm your heart, and act your graces at the Sacrament?*

C. These are, 1. Peace with God *Rom.* 5. 1. *Col.* 1. 20, 21. 2. The righteousness of Christ imputed, 2 *Cor.* 5. 21. 3. Pardon of Sin, *Eph.* 1. 7. 4. The death of Sin, *Rom.* 6. 6. 5. Adoption, *Eph.* 1. 5. *Gal.* 3. 6. 6. Perseverance, *Phil.* 1. 5. 7. Deliverance from wrath to come, 1 *Thes.* 1. 10. 8. Communion with God. 1 *John.* 1. 3. 9. Hope of Heaven and eternal life, 1. *Pet.* 1. 3. 4.

M. *What is there in the Sacrament presented to your senses, that represents these things to your Faith*

C. Sacramental Elements, and Sacramental Actions

M. What are the Sacramental Elements?

C. Bread and Wine, Signifying Christs Body and Blood, *Mat.* 26 26, 27.

M. *Is not the Bread and Wine changed into Christs Body, and Blood?*

C. No surely: For then, 1. Christs glorious Body now would be subject to corruption. 2. Then a finite body can be in Heaven, and Earth, and in many places upon the Earth at the same time. 3. Then I do not know Bread and Wine, when I do see and taste it. 4. Then there would be no Signs of the things signified, and so this would be no Sacrament. 5. When a Drunkard

kard might eat and drink Christs Body and Bloud, as well as a true Believer. 6. Then the Minister may as surely give the things signified as the outward Signs, whereas this is the Gift and Prerogative of God alone, *Luke* 3. 16. 7. Then at the first institution there were two Christs, one that gave, and another that was given. 1. The Cup is said to be the New Testament, as well as it is said to be Christs Bloud, 1 *Cor*, 11. 25. But in that there must be a Figure, whether Papists will or no, and so there is in this.

M. *Why then are the outward signs graced with the names of the things signified?*

C. 1. To shew the inseperate Conjunction of the things signified, with the outward signs, to the worthy Receivers. 2. Because of the fit proportion and agreement between the signs, and the things signified.

M. *Wherein is the agreement betwixt the outward signs, and the things signified?*

C. In regard, 1. Of the preparations, the bread might be prepared, the Corn must be thrashed in the floor, groun'd in the Mill, baked in the Oven; and that wine might be prepared, the Grape must be chrushed in the Wine-press. So that Christ might be a Saviour unto Sinners, he must be bruised for our sins, and scorched in the Oven of the Fathers wrath, and alone must tread the Wine press *Isa.* 63. 3, 8. In regard of usefulness, Bread is of dayly use, whatsoever be our other refreshments; So Christ is of daily use unto us, whatsoever be our other enjoyments; Bread is the staff of life and Wine cheereth the heart of man: Such is Christ unto our Souls.

M. *What may you meditate upon when you see that*

Christ

Christ ordained both Bread and Wine to be the Signs in this Sacrament?

C. The plentiful redemption we have in Christ, that from him we might have supply for all our wants, compleat nourishment; here being Bread that satisfies our hunger, and Wine that quencheth our thirst.

M. *What may you meditate when you see the Bread and wine given apart?*

C. That Christ's Bloud was separated from his Body, that we might not be separated from God for ever.

M. *Doth the Cup belong also to the People as well as to the Minister.*

C. Yes forasmuch as Christ in the first institution, *Mat.* 26. 27. And the Apostle afterwards, 1 *Cor.* 11. 25, 26. saith *drink ye all of this.* The same that are commanded to eat, are also commanded to drink, without difference. And this Sacrament is the communion of Christs bloud as well as his Body, 1 *Cor.* 10. 16.

M. *What be the Sacramental Actions?*

C. The Actions, some are of the Minister, some of the Receivers.

M. *What are the Actions of the Minister?*

C. They be four.

M. *Which is the first?*

C. He is to take the Bread and Wine into his hands and to separate them from ordinary Bread and Wine.

M. *What may you meditate upon when you see the Minister do this?*

C. That God in his eternal purpose and decree hath separated Christ from all other men, to be our Mediater, *Exod.* 15. 8. *Heb.* 7. 26.

M. *Which*

M. *Which is the ſecond action of the Miniſter?*

C. He is to bleſs and conſecrate the Bread and Wine by the Word and Prayer.

M. *What may you meditate upon as ſignified by this?*

C. That God in the fulneſs of time ſent his Son into the World, furniſhing him with all Gifts needful for a Mediator, *Gal.* 4. 4.

M. *Which is the third action of the Miniſter?*

C. To break the Bread and pour out the Wine.

M. *What may you meditate upon when you ſee him do this?*

C. The Paſſions and ſufferings of Chriſt and all that he endured both in Body and Soul for our Sins, his bleſſed Body being bruiſed and his precious Blood being ſhed, and that his Soul was poured out unto death. *Iſa.* 53. 5. 10, 12.

M. *What is the fourth action of the Miniſter?*

C. To give and to diſtribute the Bread and Wine unto the Receivers.

M. *What may you meditate upon when you ſee him do this?*

C. That God is giving his Son, and the Son giving himſelf: and *really*, though *inviſibly* dealing forth to every worthy receiver the benefit of his death, according as he needs.

M. *What be the Sacramentl actions of the Receivers?*

C. Two,

M. *Which is the firſt action of the Receiver?*

C. To take the Bread and Wine offered by the Miniſter.

M. *What may you meditate upon, and do then?*

C. I ought to ſtretch forth the hand of Faith, and receive Chriſt and all his benefits, elſe I play the

the Hypocrite at the Lords Table, before God and the whole Congregation.

M. *Which is the second action of the Receiver?*

C. To eat Bread and drink the Wine.

M. *What doth that signifie?*

C. My Union unto Christ, and enjoyment of him, my feeding upon my Christ by Faith, for the strengthening of the graces of Gods Spirit in my Soul.

M. *What must you do after this Sacrament is over?*

C. Consider with my self, if I have received any benefit thereby.

M. *How will you know this?*

C. 1. By the encrease of my faith in Christ, and love to God. 2. By my greater hatred unto Sin, and power against it. 3. By my longing after the enjoyment of God in Heaven. 4. By my prizing of this Ordinance above my necessary Food: And 5. By my Resolutions in the strength of Christ to suffer for him who dyed for me.

M. *What must you do if you have found good in this Ordinance?*

C. I must give God the Glory, desire to come again, and walk sutable in your conversation.

M. *How must you live that you may walk sutably?*

C. I must make it my business to forsake all sin, and to perform all the duties that God requireth from me.

M. *What if you do not?*

C. I then. 1. Dishonour Christ. 2. Grieve the Spirit. 3. Break my Covenant made and renewed with God. 4. Discredit my Profession. 5. Wound my Conscience. 6. Provoke God to withdraw from me. 7. I shall be guilty of great unthankfulness

fulneſs. And 8. Weaken my Conſcience when I go again.

M. *What if you find no good by the Sacrament?*

C. I muſt examine what was the cauſe, and be humbled for it, and forſake the ſin, and pray to feel the benefit of it when I am come away, and better prepare my ſelf, and humbly wait upon God therein another time.

A Dialogue between a Weak Believer that dares not come to, and a Strong Believer that dares not abſent himſelf from the Lords Supper.

Weak Believer. MY *Friend I am glad I meet With you on ſuch a day as this is?*

Strong Believer. I rejoyce in your health, and in the mercy vouchſafed to us both, that we have one Lords day more to wait upon our God.

W. I *may account it mercy indeed who have been ſo dull and dead, and out of frame all the week long, and yet uncertain what the ſtate of my Soul is, but* I *pray you whither are you going ſo chearfully?*

S. I am going to a Feaſt this day.

W. *Do you ſpend holy time in feaſting?*

S. Yes in ſuch feaſting as I am a going to.

W. *What feaſt do you mean?*

S. A feaſt of fat things, a feaſt of Wines on the Lees, fat things full of Marrow, of Wines on the Lees well refined.

W. *Who invites you to this Feaſt of which you ſpeak ſuch great things as theſe?*

S. God

S. God himself doth make this Feast and invites me to it, our Father makes a Banquet so his Children.

W. *If God do call you to a Feast, the Provisions surely are according to the State of so Great a King?*

S. Wisdom hath killed her beasts, she hath mingled her Wine, she hath furnished her Table and Oven the Fatlings are killed and all things are ready: There is Milk for the weak, and wine for the strong and sorrowful of Heart. There is Bread for the hungry, Water for the Thirsty, every thing that is necessary or delightful. Indeed it is the Body and Blood of Christ, who is both the *Matter* and the *Master* of his Feast.

W. *Now I understand you mean the Lords Supper: And I have heard indeed of some that have partaken thereof, that great and precious things are there prepared.*

C. Yes there are, and methinks I feel my heart to burn within me, while I am speaking of them, and the love of him that hath prepared them, and called me unto them.

W. *Surely you will be much delighted when you are there, since your heart is thus raised as you are going to it.*

S. Raised! through the mercy of my God, at this time it is: but sometimes it is not so, but I am without a sense and feeling of the love of God, yet then I would not dare to absent my self from this Holy Supper, for when I am without the sense of the love of God, I then endeavour to keep upon my heart a sense of my duty towards him, and of my wants to fetch supplies from him by this and other means, as he hath appointed in his Word.

W. *Then*

W. *Then if you have the light of Gods countenance or not, you are desirous to be partaking of the Supper of the Lord?*

S. Though I have no comfort, I would do my duty, yea then my Soul doth long, doth thirst and exceedingly desire, that (through the mercy of my God, and merits of my Saviour) I may taste of these Provisions and feed upon my Lord Redeemer, whose flesh is meat indeed and whose blood is drink indeed.

W. *But I pray you what are those Provisions that are thus prepared, that do thus affect your heart?*

S. What are they! They are rich and costly Provisions; they are free, sutable, plentiful sufficient, self-nourishing, lasting, heart-chearing Provisions.

W. *Will you not particularize some of these Provisions for my better information?*

S. Oh! my Soul rejoyceth within me.

W. *Lord, how dull am I, while he is thus affected!*

S. My soul rejoyceth within me while I consider what they be.

W. *What are they?*

S. What! Christ and all his Privileges are ready to be exhibited, and sealed to my Soul this day.

W. *What Priviledges?*

S. Peace with God, pardon of sin, righteousness imputed, peace of Conscience, joy in the Holy Ghost, more grace and perseverance to the end, and at the end eternal life.

W. *Shew me the sutableness of these provisions to your Soul?*

S. A Saviour is sutable to a lost sinner; pardon, to a guilty Sinner; peace with God to a Sinner,

that

that was an Enemy to God; peace of conſcience to a Sinner under apprehenſions of Gods wrath; juſtification, to a condemned Sinner; cleanſing blood, to a polluted ſinner; comfort, to a dejected Sinner: *Theſe, theſe*, are the proviſions which are ſet upon my Fathers Table.

W. *Theſe are great and excellent things indeed, but who are Chriſts Gueſts invited to this Feaſt? Who are thoſe Proviſions for?*

S. For thoſe that are burdened with ſin, and do forſake it; for thoſe that hunger and thirſt after righteouſneſs, for the Children of God, for the Friends and Followers of Chriſt; for thoſe that are willing to take him in all his offices.

W. *But might the poor and thoſe that have no money go unto this Feaſt?*

S. Yes, yes, the poor in purſe *might* be welcome, and the poor in ſpirit *ſhall* be welcome. God loves to ſee his Table filled with thoſe that are ſenſible of their wants and ſins, and theſe he will ſatisfie abundantly with the fatneſs of his houſe, and cauſe to drink of the rivers of his pleaſures, when the full ſelf-righteous Phariſee ſhall be ſent empty away.

W. *This revives my heart if you can make it good.*

S. The mouth of the Lord hath ſpoken it, and therefore you may not doubt thereof. He is moſt earneſt with the hungry and thirſty to come, *Iſa.* 55. 1. *Ho, every one that thirſteth come ye to the waters, and he that hath no money, come ye buy and eat, yea, come, buy Wine and Milk without money and without price.* And the Son calleth ſuch, *John.* 7. 31. *In the laſt day, that great day of the feaſt, Jeſus ſtood and cryed, ſaying, If any man thirſt let him come unto me and drink.* And the Spirit calleth ſuch

ſuch, *Rev.* 22. 17. *And the Spirit and the Bride ſay, come, and let him that heareth ſay, come; and let him that is athirſt come, and whoſoever will, let him drink of the waters of life freely.* And the Miniſters of God are ſtill ſent to call ſuch, *Luke* 14. 21. — *The Maſter of the houſe ſaid to his Servant, go out quickly into the ſtreets and lanes of the City, and bring in here the poor, and the maimed, and the halt, and the blind,* ver. 23. *And the Lord ſaid unto the Servant, go out into the high way* (where poor men are wont to beg) *and hedges* (where poor men are wont to work) *and compel them to come in, that my houſe may be filled.*

W. *And do theſe Scriptures encourage you to frequent this Ordinance?*

S. Yes: And becauſe the ſame God that commandeth me to pray, commands me to receive, and hath given me hopes that I ſhall be partaker of the benefits thereof, I am bound to wait upon the Lord therein.

W. *What do you hope to be partaker of, by going to this Ordinance.*

S. I hope to have my heart enflamed with love to God, and deſires after Chriſt: to have my Saviour more endeared to my Soul, my heart ſoftned, my ſins ſubdued, my faith ſtrengthened, my evidences cleared, and my ſoul aſſured of eternal life.

W. *What reaſon have you to hope that you ſhall have theſe advantages by going to the Lords Supper.*

S. Not for any worth in me; but God is pleaſed for to give theſe things freely for the ſake of Chriſt, to thoſe that in obedience to his command, in a right manner, and for a right end, do make conſcience of this duty.

W. *What*

W. *What course have you taken beforehand, that you have such hopes of such benefits by this Ordinance?*

S. I am not wont to declare what my secret duties are, but if it might be for the edifying of your soul, I shall not be unwilling to acquaint you.

W. *I pray you do, for I do stand in need of help from others more experienced in holy duties.*

S. I cannot say I am more experienced; but this I did, I seriously searched my heart to find the truth of grace, my interest in Christ, my right unto this Ordinance, to find out my sins, and have renewed my repentance for them; my wants, and have begged of God as earnestly as I could, that I might be supplied at his Table, and for his strength to discharge this duty to his glory and my own comfort.

W. *O happy man! that have these provisions prepared for you, and can go with this delight, and holy confidence to partake of them.*

S. You also may draw near unto this Table of the Lord, and have a share of these Gospel benefits, and be assured of them.

W. I! *Alas! Alas you know what* I *am, what* I *have been*; I *never did*. I *do not dare to meddle with the blood of Christ in this Ordinance?*

S. You may come and eat of this Bread and drink of this Cup.

W. *What* I? *shall a Dog eat of the Childrens bread?* I *dare not do it.*

S. You must, you sin if you neglect it.

W. *Sin! that* I *would not, that is it that maketh me absent from it, because* I *would not sin against the blood of Christ: But why dare you say,* I *sin if* I *do not come.*

S. Be-

S. Becauſe you live in the neglect of a plain commanded duty; it is a ſlighting of a ſpecial token of the love of your dying Lord.

W. *Why my dying Lord?*

S. It is a neglecting of the Seal of the Covenant of Grace, it is Hypocriſie to complain of the hardneſs of your heart, and will not uſe the means to have it ſoftened, and of the power of your ſin, and will not uſe means to have it weakened.

W. *I never knew any under my doubts and fears that went to this Ordinance, and found good thereby.*

S. Not ſo, for I my ſelf was long under the ſame doubts and fears: and I know my heart was as bad as yours can be; but when I was willing to forſake my ſin, and cloſe with Chriſt; ſenſe of duty, fear of ſin, if I did not, moved me to the uſe thereof, and there God reſolved my doubts, and removed my fears, and made it profitable to my Soul, for my comfort and increaſe of grace.

W. *But it would be ſin to me to go, for that which is a duty and would be food unto another, might be a ſin and poyſon unto me, becauſe I am not fit for ſuch an Ordinance.*

S. If you be not fit that alſo is your ſin.

W. *Then my caſe is miſerable indeed, If I do not come, I ſin, and if I be unfit and come, I ſin. Ah Lord! am I in this neceſſity of ſinning? O tell me then what I muſt do.*

S. You muſt not abide in that condition wherein you are unfit for the Supper of the Lord, but fit your ſelf and come.

W. *Alas! who will pity my pining Soul, that hath food before me, and yet unworthy to meddle with it?*

S. A Legal worthineſs you cannot have, neither

doth God expect it at your hands; but an Evangelical worthiness you may have.

W. I *would fain know what* I *may do in reference to this Ordinance*; I *pray you tell me, when is a person said to be worthy in a Gospel sense*?

S. When he is cloathed with the righteousness of Christ, hath grace infused into his Soul, and doth act it at the Lords Supper, he doth worthily receive.

W. *Then I perceive that a man may be a Sinner, and yet a worthy receiver.*

S. Yes.

W. *What, a great sinner too*?

S. Yes, he may.

W. *This is some support to my fainting soul*: *But yet my Soul is cast down within me, for I doubt I am not one of those sinners that you do mean.*

S. It grieves me for to see you in this distress of Spirit, I am perswaded that if you would go unto this Ordinance, you would in time hear God speaking peace and comfort to your Soul.

W. *My desires and my fears are such, I know not which exceeds. Fain I would, but I dare not. It is grief unto my soul, when I see the Children of God approach unto their Fathers Table, and I absent my self as though not of his Family: but I am such a sinner that I dare not go.*

S. Why, what a sinner are you?

W. *I am the chiefest of Sinners, should I therefore go*?

S. So was St. *Paul* in his own esteem, yet such Christ came to save, 1 *Tim.* 1. 16. Gods mercy and promise, Christs merits are as great, yea greater than your sins, *Psal.* 103. 11. *Mat.* 12. 31. You have not been a greater Sinner than *Adam*, or *Manasseth*,

Manasseh, 2 *Chron.* 33. 1, to 14. or *Mary Magdalen*, *Luke* 7.37, 9. Or at least you have not committed more sins than all these; if you have yet you have not committed more sins, than all the sins of all the Elect of God, in all Ages of the world amount unto: And hath, and will God pardon these? And are these sins yet too great for pardoning mercy?

W. *O wonderful! I see it is not the greatness or the number of Sinners abominations that shall keep mercy from him; but these had their hearts of Stone turned into hearts of flesh, but my heart is hard, and like an Adamant, and it should be a broken heart, that should behold a broken Christ in the Sacrament. But this* I *want.*

S. Sense of hardness of heart is some degree of softness of heart, *Isa.* 63.17. *Pharoah* complained of his judgments not of the hardness of his heart. You are sensible, and do grieve for the hardness of your heart, or do you not? If you do not, why then do you complain? If you do, your hardness is not the hardness that the e is in Reprobates but such as may be, and is in the people of God: and this Sacrament is a means to have it softened.

W. *This doth a little help me, I pray you proceed to discover what things do difference hardness in a Child of God, from the hardness that is in wicked men.*

S. Sense of sin, and of Gods dishonour, a judging of your self for sin, unfeigned turning from sin, earnest Prayers for softning grace, a rolling your self upon Christ, tenderness of Conscience, & holy fear of sinning against God; holy care to please him, teachableness of heart, an holy restlessness till you have Christ, do distinguish your

hardneſs from the hardneſs of heart in a wicked man.

W. *How elſe?*

S. Your hardneſs is occaſional, not conſtant: the hardneſs of a Reprobate is like the hardneſs of ſuch ſtones that are harder by the heat of the Sun, but your hardneſs is like the hardneſs of Ice, that when the Sun doth win upon it, it is melted and diſſolved.

W. *But if I had a heart of fleſh, I do not think there would be ſo much hardneſs remaining in me more than others.*

S. God cures the hardneſs of his peoples heart in their converſion, effectually; in ſanctification, gradually; and at their diſſolution, perfectly, but not till then.

W. *This proves my hardneſs to be more than the hardneſs of Gods People, becauſe I mourn not for my ſin as they do, nor can I be ſo deeply humbled for it, and what ſhould I do at the Sacrament, if I cannot mourn for ſin?*

S. Imitate thoſe that mourn for ſin; but you conclude not right, that you mourn not truly, nor at all, becauſe you mourn not gradually, or as much as others do. The word of God, and not the attainments of others, muſt be the rule by which you ought to judge of the truth of your mourning for ſin. Beſides, if you do not mourn directly, you mourn reflexively; you mourn that you cannot mourn, and you pray that you may mourn. Beſides, it is not your works that can juſtify you in the ſight of God; for if you could mourn more than any, yet you muſt be juſtified freely by the blood of Chriſt, and ſo you will when you mourn truly, though leſs than ſome others do.

W. *I*

W. *If it be ſo, then tell me when my mourning for ſin is right, and is the mourning of a true penitent?*

S. When you mourn for ſin as ſin; for all ſin, becauſe it is againſt God, *Pſal.* 5.4. is an evil greater than any affliction, *Rom* 7. 24. *Paul* never cryed out for the evil of affliction, as he did for the evil of ſin: When you rejoyce in the Law of God, that doth diſcover it, and bleſs God he ever wrote it, and that you ever knew it, *Rom.* 7. 12. When your mourning for ſin makes you loath it, and leave it, and prize Chriſt, and haſten to him, to cloſe with him.

W. *This I fear, that my mourning for my ſin ariſeth from the fear of Hell.*

S. You may quicken your heart to mourn for ſin, from the torments of Hell, that it hath deſerved: but that this is not the principal ground of your mourning appears, becauſe you can mourn and grieve for other mens ſin, as well as for your own: and when you have no thoughts of Hell, and when you have greateſt perſwaſions of Gods mercy to you, in ſaving you from wrath to come, you mourn moſt; and then you mourn for the power and filth of ſin, as for your miſery thereby, and are willing to accept of Chriſt for your Lord, as well as for your Saviour.

W. *I do not deny it to be thus within me that I am willing to accept of Chriſt upon my terms.* Lord, a Chriſt upon any terms *But I fear Chriſt is not willing to give himſelf, nor God willing to give his Son to ſuch a one as I; and what ſhould I do at the Sacrament, if Chriſt be not willing to give himſelf, and his benefits unto me?*

S. This is the Language of your Unbelief.

W. *I have enough of that.*

S. For it is impoſſible you ſhould be willing, to receive Chriſt, if Chriſt were not willing to give himſelf to you.

W. *Indeed!*

S. For you could not be willing, if Chriſt had not firſt been willing; And it is the intollerable pride of your heart, to think you can be more willing to be, and receive good, than God and Chriſt is to give and make you good. Beſides, then ſuch a one may come and plead at the laſt day, Lord I am not damned becauſe I was not willing to accept of Chriſt, but becauſe thou wouldeſt not give Chriſt to me, when I was willing to receive him.

W. *Truly I think there ſhall be no ſuch plea at the day of judgment.*

S. Then your condition is good if you be willing; for if you be willing to receive Chriſt, and God be willing to give him unto you, you have him, and yet will you not go to commemorate his death?

W. *O Lord, what ſtrange conviction is this! ſurely I had Chriſt and did not know it: I was happy, and did not perceive it. But alas! no ſooner did I perceive a little light to ſhine into my ſoul but it was clouded; for my heart is deceitful, and I may think I am willing when I am not.*

S. Then I do diſcern you will now ſuſpect, that you your ſelf are not willing, rather than that God is not willing, and ſo you have more reaſon to do; but though your heart be ſo deceitful, that you cannot underſtand all the particular ſinful actings of your heart, yet by ſerious ſearch and prayer unto God, you may know what it is that

that you do love, desire, and chuse above all things in the World, and what is the general bent and inclination of your heart and will.

W. *I do not know my heart.*

S. What would you ask of God, if he should say, ask any one thing, and thou shalt have it?

W. *Christ, I think, but still I am afraid lest t' is should be from love unto my self, and not unto the person of Christ.*

S. An holy self-love you ought to have, and that is not inconsistent with predominant love to the person of Christ.

W. *How may I know it is holy self-love (that God approveth of) that moveth me to be willing to accept of Christ?*

S. If you desire Christ to make you holy, as well as to make you happy, and to free you from the power and dominion, as well as from the punishment and damnation of your sin.

W. *If there were no Hell, yet I would not sin against the Lord.*

S. You have made an answer to your own enquiry.

W. *But if I had been unwilling to accept of Christ, to take down the power of Sin, it would not have been so strong as yet it is, and the power of sin makes me question the truth of grace.*

S. Strength of Sin might argue weakness of Grace, but not the nullity of it, because it might rage, when it doth not reign.

W. *That I would know, for if sin reign, you will say, I must not go.*

S. True, but if you can say with Saint *Paul*, Rom. 7. 15. *That which I do, I allow not: For what I would, that I do not; but what I hate, that I*

do I. ver. 19 *For the good that* I *would*, I *do not: but the evil which* I *would not, that do* I. You may then conclude with him, *ver.* 20. *Now if* I *do that which* I *would not, it is no more* I *that do it, but sin that dwelleth* (he saith not raigneth) *in me*: And if it rage when it doth not raign, you have the more need to go unto the Lords Supper, that sin, this usurping Tyrant (not your acknowledged Lord) might be taken down.

W. *But sin hath great power in my thoughts, for not only vain, but blasphemous thoughts come frequently crowding into my mind, and* I *cannot remove them.*

S. That they have power over your thoughts is your sin, but that they have not such power over your will, that proves your grace, for you would remove them when you cannot; and whether they be injected by the Devil, or do arise from your own heart, if grieved for, groaned under, and striven against, it is no otherwise with you, than with many others of Gods dearest Children.

W. *Have long neglected Christ now it is too late, so what can then shall* I *go unto this Ordinance?*

S. Who told you it was too late? where do you read it? The damned in Hell might say it is too late, but not you, and may have him if you could, and may have him if you will, and have him indeed, because you are willing. And it is not what you have been, but what you are, and would be, that you must judge your state by.

W. *But if the day of grace be past with me, and the door of mercy shut against me, it is too late, how then should* I *be sealed in this Ordinance unto the day of redemption?*

S. The day of grace is not past with him, that would

would fain have grace above all earthly riches, or is the door of mercy shut against him that doth set open the door of his heart for Christ the King of glory to enter in; and doth importunately pray for the fruits of the Spirit?

W. *But alas! I cannot pray, how then should I receive?*

S. Though you cannot *word* your desires, yet you can cry to God, and nothing will still you but a Christ. As the Infant cannot ask, yet cryeth for the Breast. Some might utter words by prayer and not pray; and you might want words, and yet pray fervently, acceptably unto God, for Prayer doth not consist in the exercise of parts, memory, &c. but of grace.

W. *I cannot cry to God, my eyes are dry, and cannot drop a tear sometimes, when I am confessing my sins, though so many and heinous; when others can shed many tears for one sin, I cannot shed one tear for many sins.*

S. Is it so with you but sometimes. Besides, as there may be tears in eyes, when there is no sorrow in the heart; so when your eye is dry, your heart may grieve. An Hypocrite, as he may have more words, so he may have more tears in prayer, than a true Child of God.

W. *How then may I judge of my prayers, when I want those outward signs of sorrow, &c.*

S. By your inward frame of heart, when you not shed a tear, you feel your heart burdened with, and rising in hatred against your sin; and when you beg for Christ and grace, you find your heart sincerely reaching forth after both Christ, and Grace.

W. *I do pray indeed, and hear, that I may have*

Christ, but I doubt all is in hypocrisy; and that all my duties are the service of an hypocrite, and what did Judas *get by eating with Christ?*

S. If you delight to do a duty so, that no man might know that you do it, and that when you be with others in holy Ordinances, you find you had rather be affected, and not seen to be so to others than seem to be affected, and not to be so before God, where is your Hypocrisy? Besides, if you do your duties from a right principle, love to, and fear of God, in a right manner, *viz.* humbly, believingly, fervently, in the name of Christ, and for a right end that you may glorifie God, have communion with him, be made more like unto him, that you may have more love to him, and more power and strength against your sin, you are sincere, and not an Hypocrite in your duties.

W. *But sometimes I find a secret content in my heart, that I take notice of the outward signs of inward affections, and that when the outward signs are more than my inward affections; Is not that Hypocrisie?*

S. Yes, it is and much to be lamented and opposed: Mourn so if you can, that none but God might perceive it, except when it might be more for the glory of God, and the edification of another that your mourning should be manifested rather than concealed.

W. *May such a duty then be accepted of God, that is done in such hipocrisy?*

S. Such a Hypocrite a sincere Christian may sometimes be, and is; for as there is something of Unbelief in one that hath faith in Christ, and something of Pride in one that is humble, *&c.* so there

there is something of hypocrisy in every one that is sincere; for in nothing are we perfect as to degrees, while in this life: Therefore as you must not conclude, that your prayers and duties are not accepted of God, because there are some actings of Unbelief and Pride in them; so neither because there is something of hypocrisy mingled with them, when (as is said) your principle, and manner, and end, in the main be right.

W. *I doubt whether the principle of my duties be to love God, or only a natural conscience: And if I should go to the Sacrament, and not from a principle of Love, God would not be pleased with me.*

S. And I pray you take heed that at no time you do absent your self from duty, against the dictates of a sanctified enlightned Conscience.

W. *I pray unto God I may not: But speak unto my doubts.*

S. You may perform duty from a principle of Love, when it is not from a sence of love, when a natural conscience is the principle, it puts you upon the duty but gives you no strength to perform the duty, but the Spirit of God doth both.

Natural Conscience is satisfied, if the duty be done: But you are not satisfied, except God be enjoyed in the duty. Natural Conscience puts on to duty in time of temporal or for fear of eternal punishments, but you pray, &c. that you may please God, have communion with him, and be delivered from the filth and power of Sin. When natural conscience only is the principle, a Duty is done with much backwardness of Heart, Conscience hales and drags the Sinner to his knees; but you love it and delight in Dbty, or are griaved if you are not. When natural conscience only

is

is the principle, if a man can get an excuse which will silence Conscience, the Duty with gladness is omitted: but if you are kept (though by lawful cause) from a Duty it is some grief and trouble to your Souls, and nothing but what is weighty, judged by you to be a Duty also, shall divert you from the Ordinances of God. Are you not yet satisfied in this that you may go unto the Lords Supper?

VV. *I have proposed to you the chiefest grounds of my doubts and fears, and for this present, in some measure, have some hopes that God hath done some special work upon my heart.*

S. Then I hope you will make Conscience of this duty, that it may be promoted, and carried on in your Soul.

VV. *I shall further consider of what you have said, and shall beg of God his holy Spirit, that I may know the things which are freely given (if given) to me of God: And if I shall by further searching of my Heart; and prayer unto God, be convinced that it is my duty, I will no more absent my self.*

S. I shall rejoyce to go see you there.

VV. *But I find my heart is too slight and careless in what I know to be my Duty, I would therefore understand how I may get my heart to be diligent and serious in preparing for it.*

S. When you are to go to this Ordinance endeavour to confess your sins, and to pray for Pardon, and for Christ, and Grace as earnestly as you would do if you were then to die: Prepare as you would do if Christ himself were to deliver it to you, as if a man could look into your heart, as if God should strike you dead with the bread in your mouth, or with the cup in your hand, if you come unwor-

unworthily; as if it were the laſt time you ſhould receive it, and go and ſtand at Gods Tribunal when you have done; as if a Soul that hath been damn'd for prophaning the blood of Chriſt, ſhould come unto you and tell you what he is ſuffering in Hell for this ſin: as if Chriſt ſhould call to you from Heaven, and mark you out, and make you known if you come unpreparedly, (ſee *P.* 72. *&c.*) but this is not to diſcourage you from the duty, but to quicken your heart to greater diligence in order thereunto.

W. *How muſt I then prepare my ſelf?*

S. For this I refer you to the Book it ſelf, (*Page* 88, *&c.*) and to the former Dialogue.

W. *I ſhall not then any longer keep you from your other buſineſſes.*

S. The God of Heaven guide you in this work, and ſmile upon your ſoul, when you ſhall be preſent at his Table.

A Dialogue between one Believer that hath Aſſurance, and another that hath Hopes, and another that is under the Doubtings of the Love of God, and of good by the Sacrament, as they come away from the Lords Table.

Aſſur. WAs not this he that came from *Edom* with died garments for *Bozrah*, whom we have ſeen glorious in his Apparel, travelling in the greatneſs of ſtrength, mighty to ſave us from our ſins that were mighty to condemn us.

Hope.

Hope. This is he, who being red in his apparel, having his garments died with Blood, with his own bloud with his own heart bloud, doth save us from our scarlet crimson sins.

A. Was not this he whom *Judas* did betray, whom *Peter* did deny, whom all forsook, whom the *Jews* did crucifie, whom the Souldiers pierced, that suffered so much from men, and from Devils, and from God himself?

A. This is he, who I (trust) was delivered for our offences, and was raised again for our justification. This is He who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of man; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the Cross.

Doubt. Certainly this was a righteous man, the Son of God, willing and able to save to the uttermost, all those that come unto God by him, who once dyed upon the Cross, but ever lives to make intercession for them.

H. We have seen the Prince of Life did die, the Lord of Glory exposed to open shame; we have seen his bloud streaming down, and through the holes made in his side have looked into his heart; what did you see in his blessed heart?

A. I saw a sight of love, a fire, a flame of Love. When for your sins I saw this bloud flowing from his heart. I saw love still abiding there; my Lord would part with his most precious bloud, but not with his Love unto his people: I saw it was not only engraven upon the palms of his hands or set as a Seal upon his Arm, but it was pourtrayed upon

on his Heart. The High-Prieſt, that was a Type of Chriſt did bear the Names of the twelve Tribes of *Iſrael* in the Breaſt plates, in or upon twelve precious Stones; but I did ſee, that our great High Prieſt doth bear the Names of his Elect engraven in his precious heart, and when I did read my Name amongſt the reſt, what joy and comfort filled my Soul, I am not able to expreſs: His Love was ſtronger than death, the coals thereof were as coals of fire, which had a moſt vehement flame, and methoughts, when I drew near unto it, I felt my heart begin to warm. All the waters of affliction & ſufferings and ſorrow which he endured, could not quench his Love; for he was reſolved to ranſome & redeem all that were given to him of the Father

H. And do not the thoughts of this Bloud that was ſhed, and of the vertue and efficacy thereof, exceedingly delight your Soul?

A. When I conſider that this Bloud which was ſhed upon the Croſs, is pleading for me in Heaven, that by this Bloud God is reconciled, Sin expiated, Death and the Devil conquered, it makes me to cry out, Never love like this! Never any like to this!

H. In this God manifeſted his love unto us, that he ſent his only begotten Son into the World to die, that we may live through him.

A. Herein God commendeth his Love to us that while we were yet ſinners, Chriſt died for us; and this Love of God unto my Soul it is ſweet, it is exceeding ſweet, beyond the ſweetneſs of the honey, or the honeycomb.

H. His Love is better than Wine: a bundle of Myrrh is my Beloved unto me, he ſhall lye all night betwixt my breaſts.

A. As the Appletree among the Trees of the Wood,

Wood is my Beloved among the Sons : I ſat down under his ſhadow with great delight, and his fruit was ſweet unto my taſte; he brought me to the banqueting houſe, and his banner over me was love.

D. O ſtay me with Flaggons, comfort me with Apples, for I am ſick of Love!

A. Thou haſt ravithed my heart my Lord, my Saviour, thou haſt ravithed my heart, while with an eye of Faith I have ſeen thy bloud ſtreaming from thy heart to wath me from my ſins.

D. With what admiring thoughts of the Love of God do theſe come away from the Supper of the Lord!

A. Oh the height, the depth, the length, the breadth of the love of God! we know it, we know it; and yet indeed it paſſeth knowledge.

H. By the Death and Reſurrection of this crucified Lord, we have a lively hope of an incorruptible Crown; him we crowned with Thorns, that we might have a Crown of Glory.

D. O Lord, how dead and dull am I, who have been there, where theſe have been, but have not found what they have found!

H. Why do you weep?

A. Do you weep for joy or grief?

D. Who can but weep, when God doth frown! you may ſay, his loving kindneſs is better than life and I can ſay, his frowns are worſe than death.

H. Did you not find Chriſt attempting to get into your heart, to come down from the Croſs into your hearts?

D. He knockt indeed, but I was ſleeping.

H. Did you find no ſtirrings of affections when Chriſts hand was upon the lock, and put his hand into the hole of the Door of your heart? *D.*

D. He put in his hand by the hole of the door, and my Bowels were moved for him.

H. Why did you not ſet open then the Everlaſting gates of your Soul, that this King of Glory might have entred in?

D. I roſe up to open to him whom I deſire to love, and my hands dropped with Myrrh, and my fingers with ſweet ſmelling Myrrh, upon the handles of the Lock.

H. How was it then you miſſed of him?

D. At firſt I was not heedful to let him in, whereby I grieved him, when I made him ſtand without; afterwards I roſe to open to him whom I would love, but he had withdrawn himſelf; wo is me, he was withdrawn; my ſoul failed when he ſpake: I ſought him in every part of the duty afterwards, but I could not find him: I called after him, but he gave me no anſwer.

A. O Lord, what am I? a vile and worthleſs ſinner, that thou revealeſt thy heart and love to me, when it is ſecret unto others.

H. I began to be dejected, when I ſaw how ſhort I came of your joy and comfort, but when I ſee his doubts and fears, I bleſs the Lord, who hath given me ſome hopes of his favour and his love.

E. How is it that you came away with ſuch hopes of mercy to your Soul?

H. When I knew my ſin and miſery, and the mercy of God to poor Sinners, through the merits of his Son: when I did read Gods invitations and commands, that I ſhould come to Chriſt and promiſes of pardon, if I did, and in the Sacrament have ſeen God ſetting to his Seal, I willingly caſt away my ſins, and caſt my ſelf down at the feet of mercy:

mercy; resting upon the merits of Christ, I did, and do hope that God will not cast away my Soul from him, nor exclude me from his Kingdom.

D. Then you have not yet got assurance of the Love of God, nor a full perswasion of Gods mercy in the pardon of your sins; and salvation of your soul?

H. No, because though I do not question the truth of Gods promises, nor his willingness to receive repenting sinners, yet I am not without doubts and jealousies of the truth of my Faith, Repentance, *&c.*

D. And yet can you hope for Heaven?

A. Yes, because it is pleasing unto God, that we should trust him, when we are not sure of our interest in him, and to see sinners hoping in his mercy.

A And yet do you hope, your hope is true?

H. Yes, because I find it puts me on to purifie my heart.

D. And how is it that you come away with such assurance of the love of God and eternal life?

A. When I had found the truth of my Faith in Christs love to God, and hatred unto sin, and the promises that God had made to such in Christ, I did, and do believe, that as surely as I did eat the bread and drink the wine, so surely hath God pardoned my sins and will save my soul.

D. And doth this alone give you this evidence of your title to his Kingdom, and fill you with this joy?

A. No, but moreover I do find the Spirit of God, bearing witness to and with my Spirit, that it was thus with me: and oh how sweet was Christ then to my Soul!

D.

D. When did you find your heart thus raised in the apprehensions of Gods love to you?

A. When I saw the bread broken and heard the Minister say, Thus was Christs body broken for you; and saw him pour out the wine, and heard him say, This was the bloud of Christ shed for you, and when he did distribute both, and I did take and eat, did take and drink, I did believe that God was really, though invisibly, dealing forth his Son, and all his benefits to me, as well as unto others; and I was enabled to apply him particularly to my self, and take him as my own: then oh then my heart was warmed with love, and filled with joy.

D. When else?

A. When the Congregation was singing forth the praises of the Lord, my Soul being satisfied with marrow and fatness, my mouth, my heart, my All did praise him, and now my love, my faith, my joy, my sorrow for my sin, were stirring in my heart.

D. And how do you know that this is true and spiritual joy, and not such which an hypocrite might have at the Table of the Lord?

A. Because I find it doth engage me to inward and universal holiness, inflames my heart with love to God and Christ, increaseth my hatred to my sin, and makes me more watchful against it, and makes my soul to long after full and perfect enjoyment of God in glory.

D. I am glad and do rejoyce in your mercy, while I must bewail my own unprofitableness, even at the Table of the Lord; I must go home and eat my bread with a sorrowful heart, and mingle my drink with tears while you can go and eat your bread with a chearful spirit.

A.

A. Nay, but go and examine your ſoul what good and benefit you have received by this Ordinance, and give to God the glory of it.

D. Might one that hath not got aſſurance of the Love of God, nor been filled with joy conclude he hath good by the Lords Supper?

H. Yes, or elſe I muſt go home and weep for this as well as you.

D. How doth that appear?

H. Becauſe God doth work variouſly upon divers perſons, and variouſly upon the ſame perſon at divers times. Sometimes he breaks the heart for ſin, and reſerves his comforts for another time: If you do not find your heart inflamed with love, and filled with joy, yet if you do find your heart to riſe more in hatred unto ſin, and to be grieved for it, and to reſolve and watch againſt it; you have received benefit by this Ordinance.

D. Then I muſt take heed of the ſtratagems of the Devil, that, as he might not cauſe me to conclude I have that which I have not; ſo neither to deny that I have not that which through mercy God hath given to me.

H. That will be your wiſdom, becauſe it will be your way to get more from God, by being thankful for a little: God will another time give you peace and comfort, if now you will give him thanks that you have wept for your ſin, and been grieved for the ſame.

D. O Lord, my heart begins to warm; I think the Sacrament may work and affect my heart, after I am come away, though I was dull when I was there.

A. So it may, and ſo I have ſometimes found it, though to day God hath wonderfully ſmiled upon ſuch a vile unworthy ſinner as I am. *H.*

H. I would advise you to take heed, that you do not conclude, that you have no benefit at all, because you have not so much as you see other Christians to have; or that you have it not in that particular or kind that you looked for? or though you did not sensibly perceive it in the very act of receiving.

D. But what may be the cause that I found no more of God in the time of this Ordinance?

H. It may be you were too slight in your preparations for this Duty; or if enlarged in them, you trusted too much to them, and less to Christ, than you should have done; or were not watchful in the time of the Ordinance, or do too much favour some peculiar sin; and God withholds what you expected, that you might mend that with which he is offended.

D. This will be the mercy, if I missed of comfort, that I may have less of sin: and shall desire of the Lord, that I may find some good by the Ordinance, and your Discourse, now I do go in.

A. Stay, one word more, and that is that we all remember the Obligations that do lie upon us, to walk sutable to the priviledges we are made partakers of by the death of Christ.

H. That is well remembred, for we are apt to forget to make returns to God when we have received great things from him.

D. That will do well for them, it might be I might feel more the efficacy of this Ordinance, than yet I have done.

A. Yes you may, and therefore let us all consider, and bear it upon our hearts, where we have been this day, and how we have renewed our Covenant with God, and that his Vows are upon us, and

and his eyes to obſerve how we ſhall walk,& live, after we have had,or do hope for peace and joy from him: and that we watch each other, that where any of us fail, the other may reprove in love and reſtore him with a Spirit of meekneſs.

H. All this will be needful.

A. The Lord enable us by his Grace to diſcharge what God commands, that we may expect what he doth promiſe in his VVord, and hath ſealed to us in his Sacrament.

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THE

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